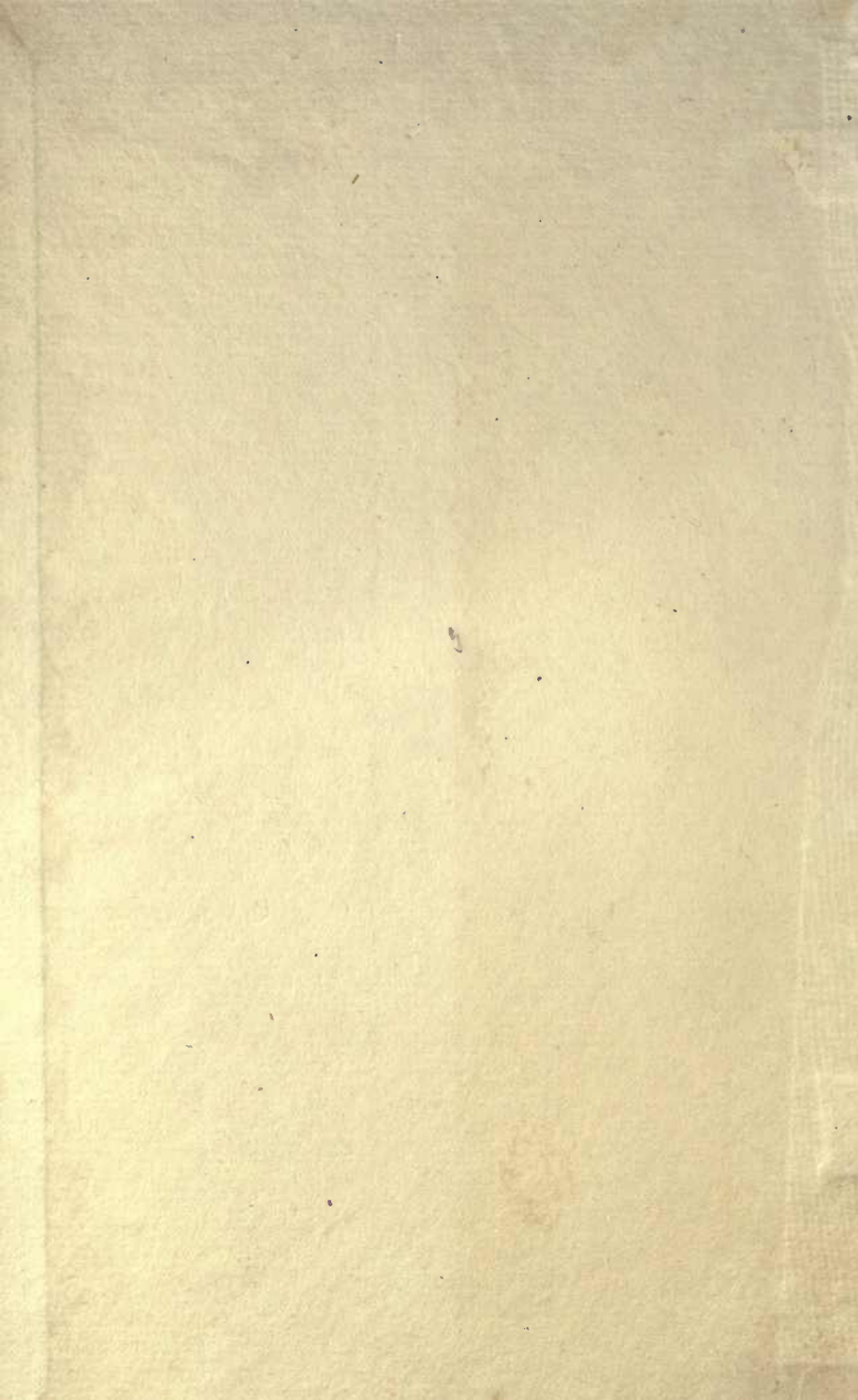


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MATERIALS FOR THE STUDY OF THE APOSTOLIC GNOSIS

PART I.

CONTAINING

PREFACE, AND APOLOGIA

INTRODUCTION

HISTORICAL ARTICLE

THE NAMING OF ST. JOHN BAPTIST

THE NAME "ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ"

THE PARABLES IN ST. MATTHEW XIII.

BY

THOMAS SIMCOX LEA, D.D.

VICAR OF ST. AUSTELL

AND

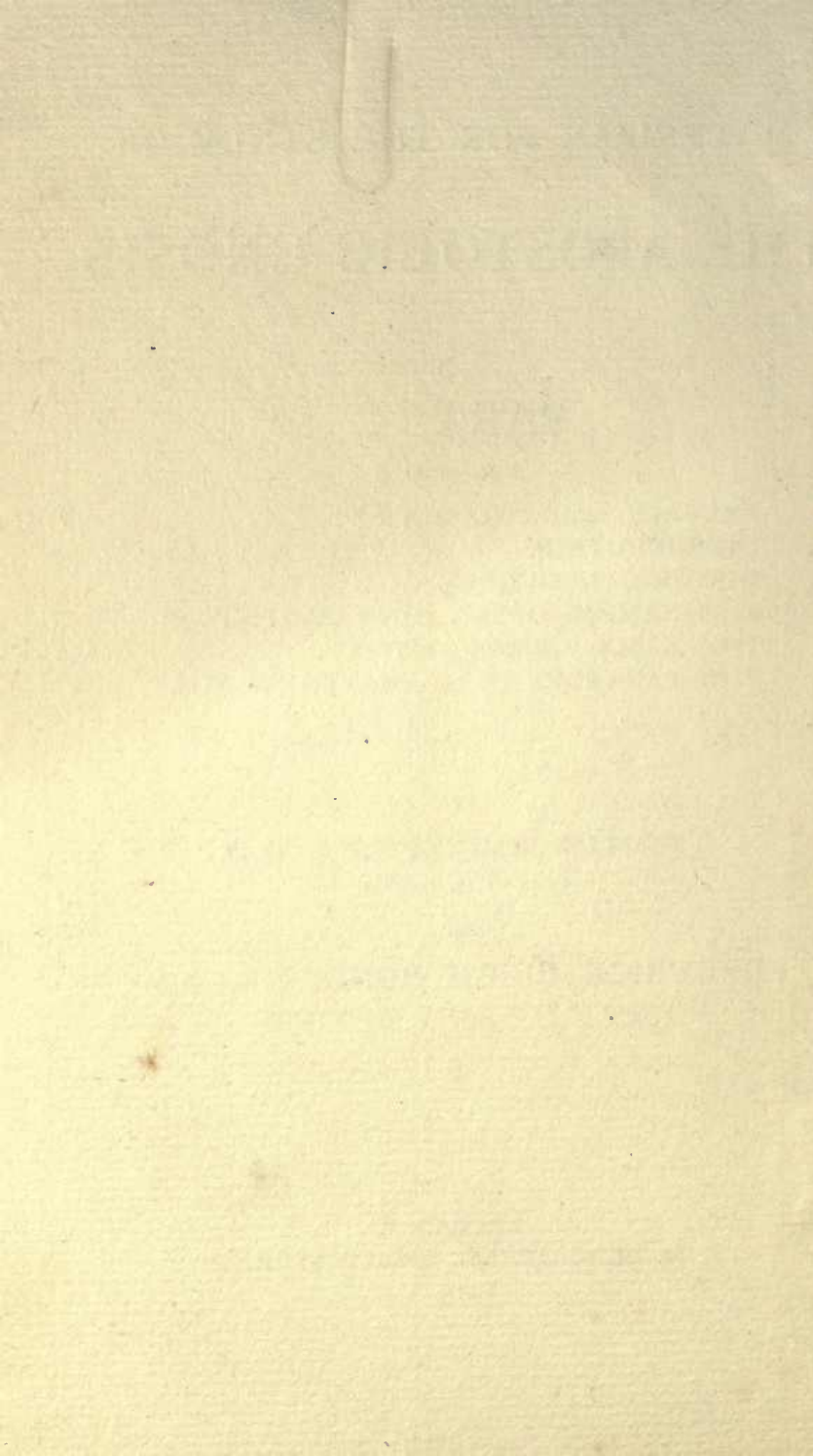
FREDERICK BLIGH BOND, F.R.I.B.A.

AUTHOR OF "THE GATE OF REMEMBRANCE"

OXFORD

B. H. BLACKWELL, BROAD STREET

1919



FURTHER CHAPTERS

(IN PREPARATION)

1. THE MATHEMATICAL SYMBOLISM OF THE GNOSIS.

“ΠΙΣΤΙΣ ὥς ΚΟΚΚΟΣ ΣΙΝΑΠΕΩΣ.”

THE Gnostic “ΘΗΣΑΥΡΟΣ”.

THE STAR OF BETHLEHEM.

2. THE WORDS OF POWER USED WITH THE MIRACLES.

3. THE VISION OF ST. PETER AND THE GEOMETRICAL SYMBOL OF THE CHURCH.

4. THE EPISTLE (? OF APOLLOS) TO THE HEBREWS.

THE SABBATH.

THE SANCTUARY.

ΤΕΤΡΑ-ΧΗΛΙΣΜΕΝΑ.

ΜΕΛΧΙΣΕΔΕΚ.

5. MISCELLANEOUS EXAMPLES FROM HOLY SCRIPTURE.

THE VISION OF THE SHEPHERDS.

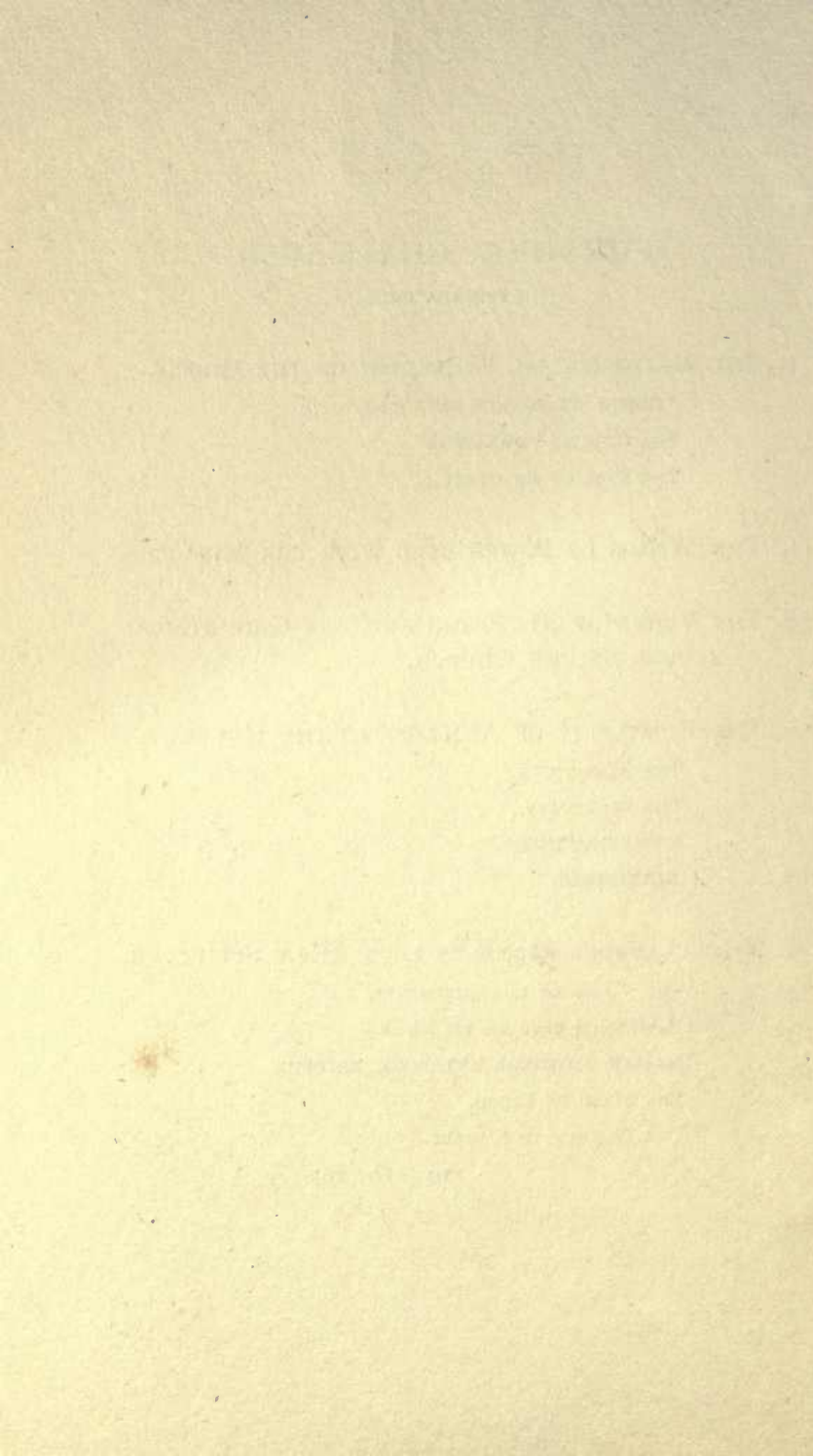
{ Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον.

{ ΜΑΡΙΑΜ ΘΕΟΤΟΚΟΣ ΜΗΤΗΡ ΤΟΥ ΣΩΤΗΡΟΣ.

THE FIELD OF BLOOD.

THE JOURNEY TO EMMAUS.

ETC., ETC., ETC.



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DR. LEA'S APOLOGIA

IN this work are presented a very large number of quite indisputable facts illustrative in the first instance of a parallelism of meaning and of numerical values in the equivalent of the letters constituting words and phrases employed in the Greek text of Scripture and other writings of the apostolic or sub-apostolic period. The problem to be solved is first whether the facts are relevant to any principle of importance in the teachings and interpretation of Scripture, and second, the question to what they actually do refer.

We know of course that the Greek alphabet was used to express numerals, and that the numeral values of the letters were and are as follows:—

A α . 1	I ι . 10	P ρ . 100
B β . 2	K κ . 20	Σ σ . 200
Γ γ . 3	Λ λ . 30	T τ . 300
Δ δ . 4	M μ . 40	Υ υ . 400
E ε . 5	N ν . 50	Φ φ . 500
Z ζ . 7	Ξ ξ . 60	X χ . 600
H η . 8	O ο . 70	Ψ ψ . 700
Θ θ . 9	Π π . 80	Ω ω . 800

It is plainly possible to sum, or add up, the letters of any word or sentence, and to record the result. But that the sum of the letters could have any possible reference to the literary sense of the word or sentence would seem an insane proposition were it not that there

is abundant evidence in the case of more than one language that so it was thought, and indeed so intended of deliberate purpose.

It is moreover impossible to conceive that a purpose or plan which involved the moulding and literary shaping of writings deemed sacred could in itself have been a light or casual one, or conceived with any but the most serious of motives. To deny this would be equivalent to a denial of the high estimate of the value of such writings in the minds of their sponsors. Gospel narrative, parable and sermon, prophecy and apocalyptic, all are involved in this.

Therefore it will be submitted that the purpose of this plan was a very high one, of enormous import to the world, and that it must be one capable of being disclosed to human intellect from a study of the writings in this light by the use of the ordinary logical faculties of mankind. Except to those faculties no appeal is made.

But if anyone asks the question "What's in a name?" and tries to get an answer from what is shown concerning the greatest of all Names, he will find great store of mystery in some five hundred undeniable facts herein recorded.

This is the Apologia of a clergyman and a naturalist. It is made in face of continual warnings that specimens will not be looked at by theologians,—warnings that he cannot bring himself to heed. His memory goes back to a lovely springtime among the hills of California where specimen after specimen, eagerly and enthusiastically studied, spoke to him of its relevancy to some vast unknown truth concerning the past. Moth by moth: plant by plant: that countryside said to him "Learn! Why is it that we are so like those others of our own genera and orders that you know, and yet

different in species and so much more numerous? And are not all our names known and recorded in the world's lists?" For thus men learn!—for theories may be wrong, but specimens are facts. And from facts all knowledge comes.

Later, on return from a more inaccessible spot, with a load of unrecorded specimens, a kindly hint was given that there was no need to fear to speculate or to theorise. Theory is but a way of grouping specimens, holding good provisionally only until a better way is found. And to the better may succeed another yet more perfect, for who at our present state of knowledge or mental attainment shall reach ultimate truth?

The dominating idea of the present work is therefore that by a careful study of a sufficiently large number of specimens, that is, of instances of correspondence between number and significance of words and phrases or sentences, a hypothesis may be framed and gradually verified.

What seems to be in sight is a mathematical symbolism for the mysteries of the Faith, pointing to a mathematical concept underlying them and ultimately to a mathematical "locus" for the miraculous element they contain.

The part taken in this research by the present writer has been mostly the sending of pioneer specimens to his collaborator. Such is the duty of the field-naturalist. Such is his share in the work.

PREFACE

IT may be allowable to give a short account of the origin of this work and of the book which preceded it.*

In 1913 there appeared "Foundations" with its statement "that the empty tomb and the series of appearances—the sign which satisfied the apostles—can, in the nature of the case, be no convincing sign to us", and further, that "Christian theology will never be more than an ineffective, purely defensive 'apologetic' until it has squarely and fairly faced this fact".

One might wish that writers would use the word "fact" in its proper sense of Indefeasible Particular. It is at least a verifiable fact that the two sentences quoted occur in "Foundations". But beyond that there is very little fact about them. Many good Christian ministers deeply resented the statement they contain, and appealed with no very satisfactory result to a somewhat lethargic episcopate. But one minister at least set his face squarely and candidly against it, determined to meet it with a flat denial. Were such a statement left unchallenged it could only mean that faith and knowledge must needs be dying, if not already dead.

In 1914 Dr. Lea first gave expression to an opinion he had long entertained to the effect that there was evidence

* 'A Preliminary Investigation of the Cabala contained in the Coptic Gnostic Books and of a similar Gematria in the Greek Text of the New Testament.' Oxford: Blackwell, 1917.

in the Bruce Gnostic papyrus of a geometrical and mathematical symbolism connected with the teaching of Our Lord's Resurrection which might be found to involve a transcendental element comparable to what our present-day science would term a "fourth dimension" and that a locus for the miraculous might be sought for in this direction. He published this view tentatively in the first instance in the form of an Easter Sermon, through his friend and churchwarden, Mr. W. C. Lyon of St. Austell.

This, in such a year at least, was unlikely to command much attention. But in the summer of 1915 a letter to the *Guardian* brought the writer into touch with Mr. Bligh Bond who was already interested in ancient architectural geometry, and a close and active correspondence ensued.

It soon became apparent that a new branch of scholarship and research was opening up and that the Greek Gematria would have to be studied and tabulated.

It was evident too that the unknown authors of the Coptic Gnostic Books must have had access to material which had since become inaccessible. What, then, was the evidence which satisfied the Apostles? Had it all been produced and examined? To this the answer was bound to be a plain and emphatic "No!" But there were available two lengthy documents of undoubted antiquity, preserved not only in the original Coptic with much Greek intermingled, but also in the form of careful and scholarly translations, in the one case Latin, and in the other both French and German. And yet both had been, it would appear, neglected and despised by the learned authors of "Foundations" in common with other English Biblical scholars. These books nevertheless purported to be Resurrection Discourses of Our Lord and must surely have been recorded by men who were at least persuaded that He might have uttered them.

Even if we suppose these works to be the mixture of heresy and nonsense that most scholars thought them to be (the material side being so unfamiliar and mystical in form), it yet seemed probable that they might contain evidences of something more — something which was neither heresy nor nonsense. For even a lie must in some way be built on truth and may suggest that of which it is a denial or distortion. It may even have an actual admixture of truth. And in this case it soon became more and more certain that some principles of truth were imbedded in these writings, namely truth of a mathematical order, for it appeared that there were traces of mathematics of a very adventurous sort in these books, and mathematics are verifiable. Some of the formulae were verified or found consistent. Now it was obvious that no mere mathematics could be regarded as a subject for Resurrection discourses. But mathematics dealing with unalterable verities might be the vehicle for ideas concerning verities yet higher. This, it was thought, was the underlying scheme of both these Gnostic books. In fine, the mathematical and geometrical symbols constituted a language of ideal things, and what remained was to discover the grammar of this language and establish some sure landmarks, some certain foothold, for further exploration and development of knowledge concerning it.

Our earlier work already cited was published as a pioneer work, a tentative enquiry and survey of the ground towards which the authors were feeling their way. Much that might seem imaginative, even fanciful, was included, for the purpose was to make it in the highest degree suggestive and stimulating to the spirit of research. Samples of the authors' method were given, and a number of specimens. The work found readers, but a frequent verdict was a sort of "non liquet" which by no means discouraged perseverance. As a result, the system re-

ceived renewed attention and has since developed, but in a way which shewed that the only safe plan was to accumulate evidence of fact until the bulk of such evidence at last became sufficient to bring the ultimate conviction that there was really a subject for investigation which promised eventual success of a really important nature.

The present book is the first instalment of that accumulation. It by no means exhausts what the writers have in hand. More yet is even now in an advanced stage of preparation, the largest section being that which deals with the Epistle to the Hebrews. Another section has to do with the Words recorded as accompanying the performing of miracles.

Attention will also be drawn to the seventeenth Clementine Homily and the geometrical character of the argument attributed to St. Peter. It seems probable that a considerable amount of light will be thrown in this way on the Petrine elements of the early Christian doctrine and liturgy. Four points may be specified: the Descent into Hades; the Communion of Saints; the Resurrection of the Flesh; and the inclusion of the "Mysterium Fidei" with Our Lord's words at the consecration of the Chalice. The Gnostic evidence confirms the belief that Saint Peter was in Rome before A.D. 42, and strengthens the tradition of his 25 years ending with martyrdom in A.D. 67. One matter, however, may give cause for concern. The era of the decline of the Gnosis in the Church corresponds with that of the consolidation of episcopal government when the Church was organising herself as a society, protecting herself against treacherous intruders, guarding her Sacraments, and generally walking warily in dangerous days. This development of discipline as contrasted with the earlier concentration on witness to the truth, was complete at the end of the

second century and St. Irenaeus would hardly have recognised any form of government other than the episcopal. In later days, when missionaries of greater zeal than learning attempted the conversion of the barbarians, and the Church was practically the only representative of ancient wisdom and civilization, the authority of the Church was well-nigh the only argument employed.

But that era is past, and the time has now fully come for the reassertion and recovery of that Knowledge on which her authority rested and still rests.

INTRODUCTION.

SOME EVIDENCES FOR THE EXISTENCE OF AN ARITHMETICAL BASIS IN THE FORMATION OF GREEK WORDS.

We know nothing of the first origins of human language, and so far as human means of research are concerned, this knowledge is in the nature of a book whose covers are not only sealed, but its pages also obliterated. The art of writing comes late in the history of early civilizations, and before writing comes speech at first with oral records only, but gradually seeking graphic expression by means at first of pictorial symbol, and this symbolism crystallising eventually into formal letters.

Under the aegis of modern science, which gleans its data of knowledge from the physical side of life, we are devotees of the doctrine of Evolution, and in the light of this teaching, our philologists would inevitably trace the genesis and progress of human speech from a far beginning in those instinctive and natural sounds and cries which the animal utters for the expression of its needs and emotions: because it is assumed without question that Man's physical ancestry being traced to lower forms, his intellectual progress has been the result of a like evolution. His complexities of speech are the outcome of adaptation to his increasingly complex environment. This would seem obvious enough. Nevertheless, it is found that the grammatical structure of the oldest known languages is the most complex, and that as language

evolves under civilization it has a tendency to simplification in grammar. This simplification cannot be deemed to be purely a response to environment, but rather to arise in obedience to the demands of another and more inward law.

This law is a spiritual and not a physical one. It is the operation of forces in the soul of Man ever tending towards the dominance of the intuitive sense of harmony and order, and seeking, through the emotional nature to control the complexities of natural environment.

In this connection it must not be forgotten that in addition to Man's gift of environmental language, he is dowered with another language which, though largely incapable of intellectual expression, is a most perfect vehicle for the utterance of his moods and emotions. This language is song. And notwithstanding its great variation in mode, it is fundamentally the same among all peoples, and can be used where the gift is uncorrupted, with a high degree of mutual understanding, being capable of imparting its meaning independently of outward differences and alienations of thought.

In the history of Song, we observe an Involutionary process at work as well as an Evolutionary. Common speech is the result of outward experience, experience of physical things, but Song is the rendering of inward experience, increased and intensified by the withdrawal of the soul from externals and the indrawing of psychical reinforcements from those regions of pure and pre-existent Idea and Emotion which become accessible to the human mind in states of inward concentration or absorption.

Song is spontaneous and intuitive, but it can be led into intellectual channels and hence allies itself with rhythmical and poetic expression. Through practice, this rhythmical and poetic expression may become habitual and instinctive. We often call it inspirational. In

the same way, the utterance of the Prophet—say, for example, the words of Isaiah—may be regarded as the intellectual crystallization of an intuitional prompting.

The chemist knows that an electric current passing through an amorphous mass will sometimes cause the whole formless structure to become crystalline. Even so, the living current of a perfectly harmonious thought may cause a symmetrical resolution of the embodiment of that thought in speech or writing, and an “inspired” utterance or document is the result.

Now there are many modes in which the intuitive impulse of harmonious nature may find expression. Sound, Music, Rhythmic utterance is one. Architecture is another. Dance, vesture, and symbolic ritual are all expressions of the same spiritual law. Each seeks to control and to bring order into the confusions of a complex material environment, to give form to the formless, symmetry to the chaotic mass. So, too, the science and art of Logic is but the application of this harmonious law to the processes of thought.

And the law, in its different aspects, is perfect Truth, perfect Beauty, and perfect Symmetry: and also perfect Mathematics. And it must be mathematical in its essence. This law the ancient Greeks through their instinctive love of Beauty, recognised and were able to apply. And under the self-same law they developed a system of expression, musical, artistic, architectural, philosophic, and religious and liturgical, which was the great mystery of the ancient cults. This was the GNOSIS, and it was not, as we have been led to think from the scanty remains of so-called “Gnostic” literature, merely an intellectualising of religious symbol, but a crystallising in certain modes of the impulse of the Spirit, involuted into the intellect of Man.

The Art of Number was the most formal expression

of the law of spiritual harmony, and was the most useful perhaps, since it could be used to illustrate and to explain the principles of Order lying at the root of all beauties of expression of whatever sort or kind. By Number the philosopher could find a symbol of precision for the otherwise intangible relations which generated harmonies of sound, line, and colour. Hence Number became the accepted symbol for working purposes of the ΜΑΘΗΣΙΣ or Teaching of the Mysteries, and the ΜΑΘΗΤΑΙ or instructed ones, were taught by its aid.

It was early recognised that the root-ratios subsisting between those simple proportionals which were the foundations of Harmony in Form were incommensurable, and for this reason a formal and conventional system of numbers had to be devised for the intellectual expression of the Mysteries, in order to convey a clear-cut mental conception of their innumerable inner-relations. The brain of Man, being merely a physical organ, can form clear ideas only of integral quantities, and hence the symbol of an incommensurable relation, though this relation can be conceived by the higher mind, must be translated into set and formal terms if it is to be apprehended by the lower. So Number comes into its place. But there was a way of escape—a door open to the lower mind to link its elementary consciousness of order to the conceptions of the soul. And this way was through the study and observation of perfect Truth as symbolised by the symmetries of Form. Hence the philosophers inculcated the study of Geometry, and elevated that study to the highest pinnacle of reverence, calling Geometry the Queen of Sciences.

Thus it may be seen that Number and Geometry were after all the natural vehicles for the inculcation of spiritual Knowledge, and hence a symbolism of Numbers, such as indubitably does occur in our sacred books, and

in the sacred literature of old days, may, and indeed must, embody a spiritual thought, and a spiritual significance, in spite of the denials of modern Biblical critics, who now frankly reject the idea of "verbal inspiration", not understanding the fuller sense of this phrase.

The Greek language, which is the appointed vehicle for the transmission to us of the Christian Mysteries, is the most perfect instrument yet devised for the expression of inspired thought, since not only is it superabundantly rich in its vocabulary and choice of terms, but, as can now for the first time be shewn, it enables the scribe under the inspiration of the Spirit, to give effect to the most intimate spiritual meanings by the perfect union of letter and number which subsists in it. The truth of this statement can be verified by any student who will have the patience and the willingness to be convinced. But the demonstration is long and is rendered difficult for any modern student of the Christian Faith because he needs for the purpose a combination of two orders of knowledge, the one a familiarity with Greek, the Greek of the New Testament and Septuagint, the other an acquaintance with elementary mathematics. And our modern churchman knows little of mathematics and cares less. Yet he thinks himself qualified to expound the faith. But he can only do this in one way and that a limited one, for he has lost that greatly coveted apostolic gift of *γνώσις*, and has not only lost it, but despises it, or affects to despise it, and perhaps he does not even know what it means.

There is a certain simple presentation of the Christian dogma which is based upon the gospel story of Our Lord's life and passion in its human aspect. This is the "sincere milk of the Word" spoken of by the Apostle, and it is provided for those who are as babes in the Faith. This was rightly offered by the Church to all converts

from heathendom in the early days, but for the instructed there was the *στερεὰ τροφή*, the solid nourishment which was ordained to satisfy the advanced Christian. And this could only be imparted by those who had the apostolic gift of the Gnosis.

Now it will be seen that the position taken by the present writer is this: that the true evangelical or apostolic Gnosis is a thing apart from all vain human imaginings and has therefore nothing whatever in common with the works of the so-called Gnostic teachers and heresiarchs. It is as different as Light from Darkness.

The one, the apostolic Gnosis, is to be thought of as a gift of spiritual expression exercised intuitively by the illuminated seer or scribe, through the perfected medium of a tongue which contained all the elements necessary for the great purpose of revelation of the mysteries. The other is merely the intellectual and human adaptation of some of these inspired results, and the artificial construction of others, in order to bolster up the fanciful conceptions and sometimes outrageous beliefs of unsound and half-instructed fanatics of various schools. It is all the difference between a perfect body which is the expression of a pure soul, and a clever automaton which can perform the act of locomotion, and ejaculate a few harsh syllables by the aid of a bellows and a mainspring.

Had the numerical Gnosis been purely an affair of human construction it could have been imparted without trouble as such to the Bishops of the early Church.

But St. Irenaeus had never heard of such a thing, and he is a good authority. He was aware, however, that the sacred books were inspired, and he was equally aware that there were mystical numbers to be discovered in the name of Jesus and elsewhere.

But if the Gnosis were in this manner wrought into the Scriptures through a prophetic instinct, and an intuitive use of number as conjoined with letter, he would still be right in disclaiming knowledge of this, because, (as nowadays,) a busy Bishop, with a large provincial Diocese, would have little time and perhaps as little inclination to study the mysteries reserved for the advanced and philosophic minds whose special province it was to guard these mysteries and to give them out only where required. Bishops were concerned then as now chiefly with the exoteric side of things, and their chief responsibility lay in organization and control of more or less unruly folks: whilst the duty of expounding the mysteries of the Word lay with the Reader or Interpreter, for an understanding of whose high and important office the student may be referred to the Introduction to Harnack's "Sources of the Apostolic Canon".

No one who is to any extent familiar with the Greek Language can fail to receive the impression that it embodies some great law of intellectual comprehension lending itself to symmetrical expression—a law so varied in its effects, and so vast in its scope, that the student can but discern as it were a fractional part of it, just as the visitor to some great building, passing through room after room, can see the beauty and symmetry of each individual room, whilst remaining incapable of visualising the general plan, although he may be subconsciously and dimly aware of it through his sense of direction. And of the mathematical counterpart of the language he may be totally unconscious, though wondering whence came the rule which dictated the symmetry everywhere apparent.

Some of the great Temples of antiquity are built of unmortared stones, but the stones are individually so true

in shape and so truly laid and placed, that there is no error of accumulation, and the total result of course after course is the maintenance of a true and correct form. The Gematria of the Greek inspired writings seems to be of this nature. Each word building a sentence is like a piece of squared ashlar. Each has its own intent and meaning.

These lesser intents and meanings combine to generate a larger meaning and the truth of the whole is the union of the truth of every part. Were it possible to frame a language in human terms such that every unit of meaning contributed its exact tincture to the whole, we should have a perfect language. But that is not possible. It is a far-off ideal, to which the Greek language is perhaps the nearest approximation the world has known.

We have employed the architectural simile in speaking of the Greek language and for this reason. It is one of the compensations of a very limited and specialised knowledge that the actual limitations of that study give a certain individual angle of vision which may open a new perspective. In this case it has been through the concentrated attention given to the mere vocabulary and its concomitant numbering of the letters of words, that has rendered possible the view at which the present writer has arrived.

In a great public library or registry of documents, each book or document has its individual number, and an experienced custodian when he has a certain document in mind will instinctively couple the identity of that document with its proper number in the register. But the linking is a purely arbitrary one, save in so far as there may be different categories of number readily recognised by a common digit, to denote different classes of books. We make a very limited use of Roman letters as numbers, but for all ordinary purpose, the Arabic

numerals which we employ, are used for calculation only and are not associated in our thoughts with words or letters in our language.

But if we had been trained as children to add, to subtract, to multiply and divide by means of the letters of our alphabet, how differently we should regard that alphabet. Instinct, habit, association of long standing would form an inevitable and indissoluble link between the letter and the number. The letters of a word would appear to us as a number, and the digits of a number would suggest a word.

And so it was at the commencement of our era, before the introduction of the Arabic numerals. And with the Greek, this association of letter and number was of the most intimate nature. The coining of words for the representation of preferences in number commenced very early and much of the tradition is associated with the Pythagorean schools, in which the numbers are often recognisable as conventional symbols of ratio. Terms used in music, and in astronomy and chronometry betray a like influence, and those names of divinities which are symbols of planetary times and seasons can often be identified by their "Gematria" of number. Thus, for example, the solar divinity, Lord of the year of 365 days is variously known as Abraxas ($\alpha-1, \beta-2, \rho-100, \alpha-1, \xi-60, \alpha-1, \varsigma-200 = 365$), or, with the same numeration as *Μείθρας*, *Νεῖλος*, *Βέληνος*, *Σάρδιν*, etc. More than all else, the notion of number-symbolism enters into, and colours, religious nomenclature. And we have abundant proof from the Fathers of the church that the earliest symbolism of God the Father was of a geometrical nature.

For proof of this, one need but refer to the xviith Clementine Homily, reputedly the teaching of St. Peter, wherein the *τόπος*, or locus, of God is described as situated at the meeting-point of the six boundless lines, the

point itself being τὸ μὴ ὄν, or Non-Being. These are the axes of the Cube or the "Cartesian co-ordinates" of our nomenclature. But the Homily will be dealt with more at length in a subsequent chapter.

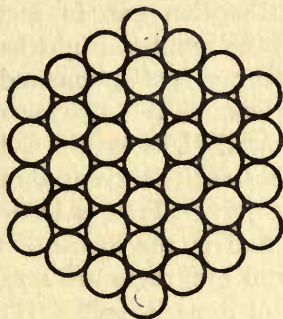
The tendency to abstract and geometrical symbol was strong in the Greek environment in which Christianity was nurtured,—even too in the Syrian birthplace of our religion. And with it was linked indubitably a "Gnosis" or esoteric teaching, which used mathematical figures for the inculcation of knowledge concerning transcendental things.

And with the letter and the number, the figure or mathematical ratio would naturally enough be linked, in cases where the thinker possessed the mathematical or geometrical knowledge of the time. Even for the ordinary man the result of constant association of ideas in word and number would form a link which would lead sooner or later to the discovery or manufacture of alliances of meaning between words which had the same or allied numbers, and *per contra*, words would be coined to give certain numbers in order to express associated ideas. And, more commonly, the spelling of a known word or name would be modified to give the number desired. Sometimes the effect would be to distort the etymology or the grammar, but in the later Greek this was evidently not regarded as of much account provided the result were attained.

In other cases a new word would be introduced with a ἐρμήνευσις or interpretation. Of this kind we have examples in the New Testament.

Take the names ΙΗΣΟΥΣ and ΧΡΙΣΤΟΣ. Both forms are specialised forms of more ordinary words, the first a common name derived from the Hebrew Joshua or Jeshua, and the second possibly a variant of χρηστός = good. But the argument for contrivance of number in

the spelling of these names is so strong as to be irresistible. They are made to form part of a great series of numbers all based upon the figure of the cube which as we have noted is spoken of in the Clementine Homilies as the Form of God. The way in which this system of numeration was applied is now recovered with a sufficient degree of certainty, and it consists of a symmetrical picture of a cube displayed on the flat in isometric projection as a hexagonal "stone", and the parts of this image, visible, and invisible, give all the mystic numbers of the series in turn. The verbal imagery accompanying the figure is perfect to a degree quite surprising and the resulting association seems to offer a well-nigh flawless body of orthodox teaching, consistent throughout, as is now shewn by almost innumerable examples.



And so we find both these words "Jesus" and "Christ" accommodated in their spelling to harmonise with the word "Godhead" (ΘΕΟΤΗΣ), for:—

$$\begin{aligned} \text{IHΣOTΣ} &= 888 = 37 \times 24 \\ \text{ΘΕΟΤΗΣ} &= 592 = 37 \times 16 \end{aligned}$$

and, by

$$\text{addition} = \text{ΧΡΙΣΤΟΣ} = 1480 = 37 \times 40$$

$$\text{IHΣΟΥΣ} = 888 = 37 \times 24$$

$$\text{ΧΡΙΣΤΟΣ} = 1480 = 37 \times 40$$

and, by

$$\text{addition} \left\{ \begin{array}{l} \text{'Ο ΘΕΟΣ} \\ \text{ΤΩΝ ΘΕΩΝ} \end{array} \right\} = 2368 = 37 \times 64$$

Now if the question be asked, "What is the thing most fundamental in the teaching of religion?" I think the answer must be "Truth". And the Gnostic teaching gives this answer. For the Cube, representative as it is of perfect symmetry and consistency of form is verily the most apt of all possible emblems of Truth. And in this respect the key-word of the mysteries, of this Christian and orthodox geometrical Gnosis, is Truth—ΑΛΗΘΕΙΑ—whose number, reckoning the letters, is 64, that most perfect of numbers, the cube of the square number 4, and the square of the cube number 8. And everywhere, throughout the Christian era, in sacred literature, in liturgical symbol, the number Eight has been mystically held as the number of perfection and of regeneration. We call it the "Dominical" number, or the Number of the Lord. And ΑΛΗΘΕΙΑ is his Cube-symbol. Now on looking at the Gematria given above, it will be seen that the name of Jesus Christ is indeed built upon the cube of Truth. And in the figure of that cube as it is displayed to mortal eye, there are some of the 64 components visible, and some invisible. This symbolises the Divine and the Human aspects of the sacred Personality, the Seen and the Unseen. And as will be evident by a study of the figure, all that are visible of the 64 are Thirty-seven, leaving 27 hidden, nineteen on the posterior surface, and Eight at the heart of the greater cube. But look again at the numbers of the Holy Name. Each is built on the 37 visible parts of Truth. Now turn to the Clementine figure,—the Image of God as a Cube. We find

EIKΩN ΘEOΥ = 1369 = 37×37 (representing the
 (Image of God) visible part of the
 perfect Divinity)

and the unseen

part $37 \times 27 = 999$

2368 = IHΣOTΣ XPICTOΣ.
 = 'Ο ΘΕΟΣ ΤΩΝ ΘΕΩΝ
 (The God of Gods).

and 999, the Invisible is, by Gematria,

'Ο ΑΠΟΡΡΗΤΟΣ = The Ineffable (God).

ΘΕΟΣ ΑΝΕΚΛΑΛΗΤΟΣ = Ineffable God.

and it stands also for the "Ineffable Place"—τὸ ἄρρητον
 = 999,—the locus of the Unseen God.

Now the question will arise in the mind of the reader,
 "How can this be anything but chance, seeing that the
 words made use of are common Greek words, antedating
 by many centuries the period at which a Christian Gnosis
 would have been formulated in Gematria?"

The answer is that the system is one of older date,
 doubtless amplified in the later period, but to a great
 extent antedating it, and certainly so in the case of this
 geometric scheme of the Cube and its isometric figure.
 And the tradition can be traced back to the period at
 which the language of philosophic Greek was in process
 of formation. It can be shewn that the Pythagorean
 tradition is at the root of it, and that the school of Plato
 did not disdain to make use of it. There are, for example,
 in the works of Plato himself, or as rendered by Proclus,
 certain obscure terms, some of which have been a puzzle
 to scholars and have not yet received satisfactory inter-
 pretation. To these the method of interpretation by
 Gematria may be experimentally applied. We will give
 a few instances, with the parallel meanings suggested by
 Gematria.

- (1) ΜΑΝΤΕΤΜΑ ΤΙ, meaning that power in the human soul which is above the Mind.

Μάντευμά τι = 1147 = 37×31 = Number of the isometric figure or "metacube" of the cube 1984 or 64×31 .

Interpretation by parallel Gematria,

μάντευμά τι = 1147 = οὐσία ἀπειρός—Infinite Essence.
παρθένος οὐράνια—Heavenly Virgin (type of spiritual wisdom).

and for the whole cube:—

1984 = Φῶς Θεοῦ—Light of God.

Τὸ θέλημα τοῦ πατρὸς—The Will of the Father.

- (2) ΤΟ ΤΙ ΗΝ ΕΙΝΑΙ (untranslatable) — from Aristotle.

τὸ τί ἦν εἶναι = 814 = 37×22 = ΟΥΣΙΔΙΟΝ dim: οὐσία.
= Ἡ ΘΕΙΑ ΣΟΦΙΑ—the Divine Wisdom.
= Ὁ ΕΝΕΡΓΗΣ ΛΟΓΟΣ—the powerful Word (Heb. iv. 12).
= ΙΩΓΑ, old form of ΕΓΩ—the Self, possibly connected with "Yoga" of the Eastern tradition.

Cube (of which 814 is the "metacube")

= 1408 = 64×22 = ΣΩΤΗΡ—Saviour.

- 3) Next to take Plato's Name for God, as symbolised by the perfect Circle—Ο ΕΠΙ ΠΑΣΙ ΘΕΟΣ—The God over All.

‘Ο ΕΠΙ ΠΑΣΙ ΘΕΟΣ = 740 = 37×20 = ΚΥΚΛΟΣ—a
Circle.

= ‘ΑΓΙΑΣΜΑ
Θ Ε Ο Υ —
Sanctuary
of God.

and the Cube is 64×20 = 1280 = ‘Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ·
‘Ο ΚΥΒΟΣ—The
Ideal Logos: the
Cube.

(or, in the Christian system) 1280 = ΘΕΟΤΗΣ ΙΗΣΟΥ.

Divinity—ΘΕΟΤΗΣ—is one of those words which connect the Gematria of older days with that of the Christian times. We may then attempt to apply it experimentally to the Holy Names:—

(1) ΙΗΣΟΥΣ . 888

ΘΕΟΤΗΣ . 592

= ΧΡΙΣΤΟΣ . 1480 = ‘Η ΑΝΑΣΤΑΣΙΣ ΕΚ ΘΕΟΥ.
ΑΛΦΑ· ΩΜΕΓΑ· ΑΜΗΝ.
‘Η ΑΛΗΘΕΙΑ· ΣΩΤΗΡ.
‘Η ‘ΑΓΙΩΣΤΗΝΗ.
‘ΥΙΟΣ· ΚΥΡΙΟΣ.
‘Η ΘΕΟΤΗΣ ‘ΥΙΟΥ.
ΚΤΙΣΙΣ ΕΚ ΠΑΡΘΕΝΟΥ.
‘Η ΑΓΑΘΩΣΤΗΝΗ.
etc., etc.

(2) ΧΡΙΣΤΟΣ . 1480

ΘΕΟΤΗΣ . 592

2072 = ΤΟ ΑΛΦΑ· ΤΟ Ω.
ΙΗΣΟΥΣ ‘Ο ΛΟΓΟΣ ΟΡΑ-
ΤΟΣ.
ΙΗΣΟΥΣ ‘Ο ΑΜΗΝ· ‘ΕΙΣ
ΚΥΡΙΟΣ.

(3) ΙΗΣΟΥΣ
 ΧΡΙΣΤΟΣ. 2368
 ΘΕΟΤΗΣ . 592

2960 = 'ΤΙΟΣ ΤΟΤ ΑΝΘΡΩΠΟΤ—

Son of Man.

‘Ο ΜΕΣΣΙΑΣ· ‘Η ΔΥΝΑ-
 ΜΙΣ ΤΟΤ ΠΑΤΡΟΣ.

‘Ο ΚΥΡΙΟΣ ‘Ο ‘ΡΤΟΜΕ-
 ΝΟΣ ΕΚ ΣΙΩΝ.

ΙΗΣΟΥΣ ‘Ο ΝΑΖΩΡΑΙΟΣ·
 ΜΕΣΙΤΗΣ.

‘Ο ΜΕΣΙΤΗΣ· ΣΩΤΗΡ ΤΗΣ
 ΓΗΣ.

also,

ΤΟ ΜΥΣΤΙΚΟΝ ΦΩΣ.

‘Η ΑΡΧΗ· ΛΟΓΟΣ ΦΩΤΟΣ.

ΕΚΠΟΡΕΤΣΙΣ ΦΩΤΟΣ.

Lastly—and it is not within the scope of this article to multiply instances—we come to the “ἐρμηνευσις” or Interpretation of the mystical Holy Name “Emmanuel”—which, says the Evangelist, means “God with Us”. The Hebrew is OMNVAL = EMANU-EL, and one might reasonably conclude that with so near a rendering of the Hebrew, the Greek scribes and teachers might well be content. But if the method of Gematria is to be of general utility and general application, it is clear that it must be made to apply to any name to which a specialised sense is attributed or a particular shade of meaning attached. So there may be some justification for applying our system to the name Emmanuel. What then do we find?

(1)	EMMANOΘHA	644	
	ΘΕΟΤΗΣ	592	
		<hr/>	
		1236	= ΘΕΟΣ ΜΕΘ'
			ΗΜΩΝ—God
			with us.
(2)	EMMANOΘHA	644	
	Ο ΙΗΣΟΥΣ	958	
		<hr/>	
		1602	
	ΘΕΟΤΗΣ	592	
		<hr/>	
		2194	= Ο ΛΟΓΟΣ ΚΤ-
			ΡΙΟΤ ΠΑΤ-
			ΡΟΣ — The
			Word of the
			Lord the Fa-
			ther.
(3)	EMMANOΘHA	644	
	Ο ΧΡΙΣΤΟΣ	1550	
		<hr/>	
		2194	„ „ „
(4)	ΜΕΘ' ΗΜΩΝ Ο ΘΕΟΣ	1306	
	ΙΗΣΟΥΣ	888	
		<hr/>	
		2194	„ „ „

So the equation is perfect, and Christ the Emmanuel is Jesus, God with Us. And both are the Word of the Lord, the Father.

It must surely now appear that there is need for further enquiry into the Gematria as a method of exegesis, and the question must be raised—how is the application of this method going to affect the results of the

Lower Criticism as elaborated, it has been thought, to finality during the past century?

Dr. Margoliouth, writing in the "Expository Times" for August, 1917, speaks of results similar to these as justifying the introduction into criticism of an element which has been hitherto ordinarily neglected.

One word in conclusion. It is not the abundance of the Gematria on any particular number which has any value as proof of a system, for the vast richness of the Greek vocabulary, and the consequent great choice of terms or phrases enables the student to find, and to construct for himself practically an unlimited amount of Gematria on any number, say, above the first thousand. Such results were produced in profusion by the mediaeval cabalists, and prove nothing at all beyond their great ingenuity, though they were often used, and it would appear, successfully used, for the persuasion of the Rabbis and the reconciliation of Jews to the Christian Faith. But they do not nowadays inspire us, for we know something of the doctrine of probabilities and can see the hollowness of their plausibility.

Neither does the fact that the Gematria on any number is good Gematria offer a convincing proof in itself, for there is a superabundance of good Gematria available on almost every high number.

Three things only can carry conviction, and furnish evidence irrefutable of the operation of something more than the law of chances.

These are

- (1) A genuine consensus of meaning apparent in the words and phrases found on any one number.
- (2) An association or consensus of meaning between the words on numbers mathematically or geo-

metrically related such as can be shewn to exist in the case of the "metacubes".

- (3) A consistency and "orthodoxy" of interpretation discoverable between the results where these results are strictly rational and logical.

It is always possible, in constructive or experimental Gematria, to misapply terms, and to manufacture nonsense, and in the case of the Gematria there is special need for discretion in accepting any combination which does not make sound or clear sense. Holding to this rational rule, we find we obtain not only sound sense, but sound theology as well.

It seems very like the building of a house. Your foundation must be good. Each stone or brick must be truly squared and must be accurately laid: and as long as perfect obedience to this rule is observed, you can add with safety and confidence to your superstructure. But let there be one false stone, and perhaps your whole upper work is vitiated and must be pulled down again. Is it indeed too much to say that there is a law underlying the use of language similar to that which underlies the use of materials in fabrics? Logic is symmetry, and logic is the intellectual expression of Truth. Therefore Symmetry and Truth are one. And I think the framers of the Greek religious and philosophical language knew this and worked consciously on mathematical lines.

CHAPTER I.

THE GEMATRIA OF THE GREEK SCRIPTURES.

A HISTORICAL SKETCH.

It needs but a superficial acquaintance with the works of the mediaeval cabalists to convince the student that these men were engaged not merely in a pious exercise, but were consciously following a tradition preserved among the learned from times of great antiquity. The existence of such a tradition implies that the identity of number found to subsist between various words and phrases in the sacred writings was no mere accident, but expressed a real correspondence with the symbolic sense and doctrinal significance of the phrases thus found to tally. A similar association of meaning was traced in anagrammatic renderings of names and words.

To-day we are inclined to regard this sort of thing as childish, and to some extent the development of the art of cabalistic numbering in the Middle Ages was certainly vain and worthless, a product of mistaken motive and misapplied ingenuity. Yet there is another side of the matter, and of this we must not lose sight. The doctrinal value of such countings was admitted equally by Jew and Christian, and had a singularly powerful influence on both sides. Thus when, for example, the famous Rhabanus Maurus, Archbishop and Christian controversialist, set out to confute the arguments of the Rabbis, he was able, largely through the use of Gematria, to beat them

on their own ground and so add to the prestige of the Christian faith. This result, it is evident, he could not have achieved, had he not been supported by some very strong belief *a priori* in the legitimacy of such a method, deriving its force from antique sanctions. If these sanctions then existed and were in force when the scriptural canon was being fixed, and if the system of Gematria is indeed imbedded in the text of the Biblical books, then it would be rash, surely, for any critical student to ignore the possible value of such a fact in forming a just criterion of the writings claimed to be inspired.

Yet in modern times, serious students of this neglected branch of theological science may be numbered upon the fingers. Perhaps the best exponent is Dr. Bullinger, who has brought to light many curious coincidences, insufficient in themselves to establish a general attention in the schools of theological study, but yet enough to secure for his works a popularity of demand which has made them now almost unprocurable. The present writers may claim to have added largely to his results, and in this cumulative addition, which is not merely quantitative, but intrinsically as good in quality, may now be discerned the basis of a general argument for the existence of a coherent system of interpretation by Number applicable to many of our sacred books. Dr. Bullinger and another investigator Mr. J. H. Weldon, have paid special attention to the numbers 8, 13, and 153, and some of their most remarkable deductions have been included by Rev. Walter Begley in his interesting "*Biblia Cabalistica*".

This writer quotes that learned and judicious scholar, Dr. Christopher Wordsworth, as saying that "the symbolical meaning of numbers in Holy Scripture deserves more study and attention than it has received in recent times," and with this opinion we most cordially agree, finding ourselves in marked antithesis to the school of

thought so largely represented among our liberal churchmen of today, whose view is well summarised in a letter received from the editor of a "progressive" church newspaper, himself an eminent cleric, when he says "there is no sort of spiritual significance in numbers". One is tempted to the rejoinder, "Why then is the Holy Trinity an article of faith?" But the question immediately at issue is after all not merely whether or not there be any actually subsisting spiritual quality or significance in numbers as such, but rather the question whether at the time the canon of Christian Scriptures was framed, the symbolism of numbers was employed either consciously or instinctively to accompany the verbal text as the vehicle of any doctrinal system which the letter alone might not be fitted to convey.

Mr. Begley in his introduction to the work above cited remarks that the literary judgments of scholars and biblical critics of the past century, judgments so hostile to the consideration of this curious element, were, as often happens in such cases, both right and wrong.

They were right according to the lights and knowledge of their age and their judgment was sane according to the evidence then before them. But there was a great deal of evidence not before them which has since come to light and made their opinion, once relatively right, now relatively wrong.

In these recent times no one, he says, thought of looking upon a Primitive Christian as an Initiate with mysterious knowledge carefully conveyed or concealed. All churchmen, High or Low, would have thought of a Primitive Christian as becoming "wise unto salvation" much in the same way, and by the same means, as a Primitive Methodist would to-day become a converted man. This was the current idea,—true of course in a certain sense, and yet how misleading, for how much

of importance was ignored or unknown! For it is during the last half of the nineteenth century that the complex connections of the earliest Christianity with Greek, Mithraic, and other mysteries, has been brought to light. These mysteries have a connection, by no means unimportant, with the symbolism of Names and Numbers. The same, says Mr. Begley, may be said of the Essenes, the Neo-Pythagoreans, and all the many embryonic forms of Gnosticism which were, like microbes, "in the air", naturally infecting more or less every religious growth within their sphere of influence. The disputants of past generations were unaware of most of these things. And yet the Primitive Christian was an initiate plainly enough, and had a *disciplina arcani* even as other initiates. But the Christian Mysteries were unique in that they brought with them "the open door", and offered an initiation of a more universal nature than was allowed in the Eleusinian and manifold other rites which were multiplying at and about the time of the formation of the first Christian society.

"In Christ Jesus," says this writer, "there was no bar of birth, nationality, or even moral conduct. 'Whosoever will, let him come' . . . 'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free'. Sinners, slaves, and outcasts were invited . . . women too, debarred from the great mysteries of Paganism, were accepted here on equal terms." It may be believed that this acceptance of the woman on almost equal terms to the rites and privileges of the new religion, had more to do with the rapid progress and final triumph of Christianity than is generally supposed. Many of the early Christians had been initiates, and when converted to the new method of Salvation—that *Σωτηρία* which many had been consciously seeking—they would readily understand the mystic

allusions in the writings of the New Testament, especially when written by converted initiates.

To these, the mystic numbers of Daniel or the Apocalypse would be no new ground. They were the product of an older system of philosophy which was largely built on geometry and used geometry and mathematical forms as interpreters and symbols of Divine ideas. Plato is reported to have said that "God geometrises" and his own name for God of Whose perfect form the Circle is his chosen symbol, is "The

God over All" — 'Ο ΕΠΙ
ΠΑΣΙ ΘΕΟΣ. To under-
stand this mystery one must
go to the Gematria for an
interpretation, and we shall
find the interpretation on
these lines, ready, perfect,
and irresistible as evidence
of the reality of the method
even then existing. For the
number of "The God over
All" is the number of the
Circle, and both are the num-
ber of Creation ΚΤΙΣΙΣ.

'Ο . . . 70
ΕΠΙ . . 95
ΠΑΣΙ . 291
ΘΕΟΣ . 284

$$740 = 37 \times 20$$

ΚΤΚΛΟΣ

(Circle) $= 740 = 37 \times 20$

ΚΤΙΣΙΣ .

(Creation) $= 740 = 37 \times 20$

Now this number is not only one of a consistent geometrical series, as we shall be able to shew conclusively enough, but it is indissolubly linked with other numbers of the same series permeating the whole of the Greek text of the Septuagint and the New Testament alike; whence arises a strong argument for the continuity of the older and newer systems of Number-symbolism,—Pagan and Christian.

"It was the ordinary method," says Rev. W. Begley, "for the hierophants or mystagogues to convey hidden truths by means of a more or less obvious fiction. They

would thus use a myth or parable, or significant number, to conceal the inner meaning, and, as an anonymous writer* has said recently, 'It has come to pass that the crude and childish lie on the surface is ignorantly believed for the whole truth instead of being recognised as the mere clue to its inner meaning. All theology is composed in this way, and her twofold utterances must be read with a double mind. Thus when we read in the Scriptures of the Church or in the Saintly Legends, a fiction shewing more than ordinary exuberance of fancy, we may be sure that our attention is being specially arrested. When miraculous events are related of the gods, or when they are depicted in marvellous shapes, the author gives us to understand that something uncommon is being conveyed. When singular and unearthly beasts are described such as Behemoth and Leviathan, the unicorn or the phoenix, it is intended that we should search deeply into their meaning.'"

Similarly with regard to the often minutely detailed measurements and numbers which we find connected with the description of such figures as Noah's Ark, the Tabernacle, the Temple of Solomon, or the Holy Oblation of Ezekiel. Are these to be accepted in a literal sense? Is it possible so to accept them? And if it be not possible so to do, as in the case, perhaps, of Ezekiel's figure, on what basis other than that of symbolic number can we proceed towards a rational interpretation? In the New Testament there is added to these figures the description of the Heavenly City, the New Jerusalem.

It seems clear that Daniel's figures are astronomical. This can be proved—has indeed been proved by Dr. Grattan Guinness (see his "Creation centred in Christ", vol. I.) and there is sufficient evidence that many of the

* The "Canon" (London, 1897), p. 10.

numbers of the Apocalypse are of the same order. Others are of a "cosmical" or geometrical order and here and there a link between these two classes is apparent. And the Divine nature of the Lord Jesus is typified in a solar astronomical figure of which we find numerous traces in the Gematria. The Greek name for the Sun is Helios (ἩΛΙΟΣ), with Gematria = 318. This number is that of the servants of Abraham, and concerning it we read in the ninth chapter of the Epistle of Barnabas as follows:—"For [Scripture] saith, 'and Abraham circumcised out of his house men Eighteen and Three Hundred.' What therefore is the knowledge (ἡ γνῶσις) given to him? Mark that it says the Eighteen first, and then, making an interval, the Three Hundred. The Eighteen: I, ten; H, eight: you have IH(ΣΟΤΣ). But because the Cross in the T was about to have the grace it has, Scripture saith, 'and Three Hundred.' Wherefore by two letters he signified Jesus, and by a third His cross. He knows this who has put the engrafted gift of his doctrine within us. No one has learned a more genuine word from me than this, but I know that ye are worthy of it."

Here then is an example of the "evangelical gnosis",—a specimen of mystical teaching founded on a numerical basis, and claiming to be imparted by an apostolic agent to disciples who were worthy of receiving it. The passage we have cited is also given by Mr. Begley who also quotes the early Christian poet Prudentius as referring to this number of Abraham's servants, in his "Psychomachia", and adding that we too may be rich in servants and successful in our conflicts if we only comprehend the mystical figure of the number of 318. Did the Church shew her comprehension of this figure when in the great Nicaean Council she records the presence of 318 bishops. So it appears, thought some early writers (Rupertus, Pererius, and Antonius Nebris-

sensis). She must have comprehended at least the mystical significance of the number 666, though she has closely veiled its import from the uninitiated reader. But early churchmen, ante-Nicene Fathers and post-Nicene writers give us a clear hint that the symbolism of this number was not unconnected with solar power and attributes, and hence it was readily connected with that Imperial power which took as its emblem the Sun.

The Apocalypse spoke to initiates who had "understanding". Its concern was mainly with current political events and the wondrous things soon to happen on the earth. "Consequently," says Mr. Begley, "we must not look for the solution of 666 in an ecclesiastical direction. The Popes and the Apocalypse are very far apart. Caesar and his "Babylon" and the privileges of Roman citizenship (possibly the mark of the Beast in the hand) were the burning questions of the book and age."

Christianity is admitted to have contained from the first a social element as well as a religious and moral one, and if so, a sufficient explanation of the persecution of the Christians by the Caesars, good and bad alike, — Marcus Aurelius as well as Nero, — is forthcoming. Such an element would soon have been recognised by those in high places as a political danger. To the Christians on the other hand, Christ was God, and Caesar was not God, although ruling by God's ordinance, and this was the ultimate test that brought them to the lions or the flames. The early persecutions are to be explained from a political, not a religious standpoint.

If the peaceable kingdom of Christ was to be set up, then the cry must first resound through the earth, "Babylon is fallen". And it was Rome who was the second Babylon, the mother of wealth, idolatry, and all the abominations of the earth. The Christians then

were not, from the Imperial point of view, good citizens. Appearing as a sect of the Jews, already recognised as a turbulent and exclusive element in the Empire, they took no pains to diminish their unpopularity, but rather, by overt acts of contempt for the established religion of the state, invited trouble. They tended to become, and later did actually become, an independent group in the life of the state, renouncing the gods and institutions of Rome, and almost, as Gibbon suggests, constituting a distinct republic. They were often "conscientious objectors" and "passive resisters"—unwilling to serve in a military sense, and more inclined to prayer and fasting than to domestic labour for a pagan master or mistress. (Gibbon, "Decline and Fall," ch. xvi.)

There is another matter to be noted. Rome did not tolerate secret societies. One of the marks of a secret society is the possession of a code of communication, or a secret literature. Anything of this sort would necessarily be mistrusted in Rome. But in the Gematria of the Jews and Greeks, the almost necessary concomitant of a numeral alphabet, such an element was present, at least in a latent form. But was it merely latent? There seems evidence enough that such a code was used extensively for commercial and for political purposes. What then if the self-same code was discovered by friends of the Imperial power in the theological writings of this new sect? What would be the inference? One of the most significant features of the early persecutions is the recorded destruction of writings, of the sacred books of the Christians. The fury of the persecutors against these writings seems to have aimed at their complete extermination. Now if it be true that the wrath which sought their destruction was not grounded in religious bias, but was rather the result of alarm for the integrity of the State, then we are ap-

proaching a view of these writings which may have special interest to students of Gematria. Ostensibly there could be little to quarrel with in the teachings of One who bid his followers "render to Caesar the things that be Caesar's and unto God the things that be God's." Yet the writings were under suspicion and from the State point of view must be suppressed.

We offer the hypothesis that these books had been recognised to contain a Gematria of a sort which had been found as subversive of the majesty of the Roman Empire and its imperial Head, since it accorded to the Lord Jesus Christ, the Jewish Messiah, the very emblems and numerical tokens of Solar sovereignty which were the rightful appanage of Rome. Nor was this fact at all obscure, for the Gematria in question is of the plainest and simplest kind.

From ancient times, from the days at least of the old Babylonian captivity, the Jews had been the possessors of a numerical and astronomical "mystery" which we may believe to have been imparted to them by Chaldean masters. One of the best recognised features of their scheme of numbers is the different regard they paid to the several numbers 1 to 10. In this system Six is always accounted a number of error, imperfection, and evil, whilst Seven, and more especially Eight, are numbers of Divine significance, of completion, and regeneration. The reverence for the number Eight is drawn from the older Jewish source into the Christian system and appears with us as the "Dominical" number, characteristic of the Messiah and of the Divine regeneration He brings. Hence the contrived numeration of the name Jesus. $\text{IH}\Sigma\text{OT}\Sigma = 888$, and, in antithesis to this, the 666 of the Evil One, the Antichrist. Both are "solar" numbers as we shall be able to shew elsewhere. For the moment we must ask our readers to accept this statement

provisionally, as it is necessary to pass on to a further development of our theme.

We do not know the time at which the subtle minds of the Jewish cabalists began working upon the idea of Rome as the second Babylon but it may have been even before the birth of Christianity. Certainly it is a conclusion now accepted by many conservative scholars that a true interpretation of the "Beast" of the Apocalypse is that the Emperor Nero was the man aimed at, for his name in Hebrew NRVN QSR (Nerun Qaisar) enumerates at 666, whilst oddly enough, if the Roman spelling of "Caesar" be followed, the Greek gives us ΝΕΡΩΝ ΚΑΙΣΑΡ = 1332 = 666 + 666. According to the tradition of the church, the date of the writing of the Apocalypse of St. John is about 95 A.D. But the idea of the "beast" and his number may well be older than this.

The Rabbis called the Roman Language the "Roman Beast" = Romiith (RVMIITH = 200 + 6 + 40 + 10 + 10 + 400 = 666)* thus consciously equating it with the solar power under the name Sorath (SVRTh = 60 + 6 + 200 + 400).

Here then we have from a Jewish source the coupling of the Roman power with a number identified as a solar number (symbolic of that power) and at the same time identified with the very essence of all evil. And this new Jewish sect, the Christians, were actually teaching that the same number was both the number of the antichrist and the number of a man, and that man (as now seems probable) the ruler of the State.

It needs no great stretch of imagination to realise the

* There is a possible allusion here to the constitution of the Six Roman Numerals,

$$\begin{array}{rcl}
 \text{D . C . L X V I which are} & \text{D . C . } 500 + 100 = 600 & \\
 & \text{L . X . } 50 + 10 = 60 & \\
 & \text{V . I . } 5 + 1 = 6 & \\
 & \left. \vphantom{\begin{array}{l} \text{D . C . L X V I} \\ \text{L . X . } \\ \text{V . I . } \end{array}} \right\} = 666.
 \end{array}$$

effect of the betrayal of such a secret by some spy or renegade convert.

And worse still remained. For not only this, but the Jewish Messiah was held up to reverence and worship as the true "Sun of Righteousness" and given the most perfect of solar numbers, the 888 of Divine Manhood, but in antithesis to this, the Roman Emperor was figured as the False and Evil ruler, the Antichrist, the Man of Sin.

It was treachery, sedition, and blasphemy against the sacred person and his imperial office. The blasphemers must be rooted out and their vile books publicly burnt.

St. Paul, writing about A.D. 51 to the Thessalonians for the second time, from Corinth, bids them understand that the Day of the Lord, of whose coming they seem to have been in immediate expectation, would be preceded by the manifestation of the "man of sin" or "son of perdition" (II. Thess. 2, 3) with a "falling away" or apostacy. He reminds them that whilst he was yet with them he had told them of these things and that they are now aware of what it is that is withholding this evil manifestation (τὸ κατέχον). He is writing about two years before the death of Claudius, and although normally no one could at that time have foreseen what was so soon to follow, nor guess the coming horror of Nero's reign, yet the gift of prophecy was active in the Church, and it may be that the tongue of the inspired speaker had already been moved to spiritual utterance and had revealed the advent of NRVN QSR. And of a truth, the mystery of iniquity was even now working in the Roman court. But three years before the Emperor had married the infamous Agrippina, and within a year of that fatal marriage, she had intrigued successfully to displace the rightful heir, Britannicus, and to secure the adoption of her own son Nero as the Emperor's successor. The mystery of iniquity continued to work and waited only

the removal of that restraining force of whose nature the epistle does not give a clue, though its recipients knew.

Prominent in the household of Claudius was one who, though we are not told he was himself a Christian, was yet presumably a friend to the Christian cause. This was Narcissus, freedman-secretary to the Emperor. Let us here digress for a moment to consider the early religious developments of the Roman "princiate" in the light of what is said in the second epistle to the Thessalonians on the subject of the Divine worship to be paid to the "Man of Sin".

The political history of the early Principate has a religious side to it. The relief from senatorial oppression which the Caesars gave to the provinces was deeply and gratefully felt, and expressed itself in the erection of temples and in the cultus of Rome and the Emperors. Augustus deprecated this. Tiberius accepted it with some reluctance. Caius made it ridiculous by carrying it to insane extremes. Then came Claudius; a ruler whose character and policy needs careful and sympathetic consideration. Apparently not of strong intellect, slighted and relegated to the companionship of slaves and freedmen, he was raised to the principate by the soldiers who thought he might be a useful figure-head. But he was rather more than this. Uncertain perhaps of his own powers, he had the ability to appreciate efficiency; and he collected around him a group of freedmen, socially of no standing, but practically capable of bearing the weight of government. Of these men one, Narcissus, may claim the attention of Christians. Still living and able to control matters by virtue of his confidential office of secretary at the time the epistles to the Thessalonians were written, he could conceivably have exercised through his friendly disposition, an influence of restraint and thus have hindered or "let" the accumulating forces of evil from fuller display.

That he was the object of their wrath seems clear enough: for very soon he fell from his high place and was put to death in A.D. 54.

And then the "Man of Sin" was revealed.

In A.D. 53 Nero became Emperor, and for five years the affairs of the State ran smoothly, whilst the bureaucracy created by Claudius yet continued. Narcissus disappeared, but his "familia" or household, as also that of Aristobulus, had almost certainly, as both Bishop Lightfoot and Sir William Ramsay agree, been incorporated into Caesar's household. Here was the clerical staff of a great official through whose hands all manner of correspondence and intelligence must pass—copies of rescripts and directions of policy and appointments.

Whilst this organised bureaucracy lasted and was still in control of the business of the Empire, it is clear that an obstacle and a hindrance would exist to thwart the development of the ambitions of a scheming and unscrupulous mother and son. It must be reduced piecemeal and the obstinate officials removed one by one as substitutes could be found. May it not then be permissible to conjecture that this faithful officialdom was the τὸ κατέχον referred to by the Apostle, and the κατέχων its principal officer, Narcissus?

In our exploration of the Gematria of the New Testament books, the two epistles to the Thessalonians have not been overlooked. They are not among the most likely sources of gnostic numberings, but still they yield a certain quota of results, and tend to confirm the view that this element is practically universal in the Scriptures.

The Holy Names of the ΙΗΣΟΥΣ series are all built upon the number Thirty-seven, elsewhere shewn to be a geometrical number, as well as one of those of the solar-astronomical symbolism. Now it so happens that the word KATEXΩΝ has the Gematria value 1776, which is

888 + 888, the double of $\text{IH}\Sigma\text{OY}\Sigma$, and stands for other titles of Christ, such as "The Salvation of Israel"— $\text{H}\Sigma\text{ΩTHPIA I}\Sigma\text{PAHΛ}$. And $\kappa\alpha\tau\acute{\epsilon}\chi\omega\nu$ refers to a person living at that time and exercising a function of restraint. Like other servants of the Master, he is given a title whose Gematria affiliates him with the principle for which he stands, as well as marking him a servant of the solar sovereignty of Rome. The church in Thessalonica knew well the nature of the influence hinted at (see II. Thess. 2, 6) and the identity of the person exercising that influence—the $\kappa\alpha\tau\acute{\epsilon}\chi\omega\nu$ —was presumably also known to them, though concealed for safety's sake.

Now it is rather a curious fact that the name Narcissus— $\text{NAPKIZ}\Sigma\text{O}\Sigma$ —given to the freedman who was Claudius' secretary has also one of these divine and solar numbers, for $\text{NAPKIZ}\Sigma\text{O}\Sigma = 851 = 37 \times 23$, and this equates with that epithet applied to Jesus Christ, our "substance" or "possession"—Hyparxis (ΥΠΑΡΞΙΣ). These facts may mean but little to us now, but we can assure such of our readers as are unfamiliar with the subject that they would have meant a great deal to the men of that day.

Now we have got thus far in our argument. There was dangerous intrigue working in the Roman court long before the death of Claudius, and the Christians were whispering of a restraining influence to last for a while, and of the coming of the son of perdition after that influence should be removed. Traitors in the Christian camp were alas! all too many, and the "delatores" had several years in which to work mischief against those favourably inclined to the Christians who were hindering their enemies. The Christians were teaching the Divine Kingship of their Messiah, and their writings were full of a mysterious code of number which might be interpreted as sedition and blasphemy against the Imperial

power. It was even whispered that the Imperial secretary was covertly spoken of under a name which linked him with the Christians, and he also had a Greek name which tallied with their code. Hence he was a marked man, and an easy prey for the "delatores" when once he ceased to be indispensable and irreplaceable. This is romance, let it be admitted, but if we truly put ourselves, as students, free from the bias of modern thought, into the minds of the people of those times, it will not seem outrageously improbable to us to think that the "delatores", aided by the subtle ingenuity of renegade and hostile cabalists, would easily have arrived at "proof" something in the following form.

1. They call him KATEXΩN (37×48) = The Salvation of Israel.

2. His name is NAPKISSOΣ (37×23) = 'ΤΗΑΡΞΙΣ. A title of their Messiah.

3. He is obviously marked out by destiny for his very official title corroborates this. For see this! ΚΛΑΤΔΙΟΣ NAPKISSOΣ ΕΠΙΣΤΟΛΕΤΣ = 2886 = ΧΡΗΣΤΟΣ ΣΩΤΗΡ (37×78).

4. And to make matters worse, NAPKISSOΣ KATEXΩN = 2627 (37×71) = ΙΧΘΥΣ ΣΩΤΗΡ.
= ΤΟ ΕΤΑΓΓΕΛΙΟΝ ΧΡΙΣΤΟΥ.

5. And if anything more were needed to make the case as black as Tartarus against him, look at this. It is surely Narcissus who, as the agent of the Christian Messiah, is restraining and hindering the Emperor. NAPKISSOΣ KATEXΩN ΚΑΙΣΑΡΑ = 2960 (37×80)

= 1480 + 1480. A double Christus. (ΧΡΙΣΤΟΣ· ΧΡΙΣΤΟΣ.)

= 'ΤΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ = Son of Man — this is what Jesus Christ called himself.

= 'Ο ΚΤΡΙΟΣ· 'Ο 'ΡΤΟΜΕΝΟΣ ΕΚ ΣΙΩΝ—

The Deliverer out of Sion. Another of his seditious titles.

Suetonius records that Claudius "Judaeos, impulsore Chresto assidue tumultuantes, Romae expulit". ΧΡΗ-ΣΤΟΣ by Gematria = 1478, the number of the Imperial title* 'Ο ΣΩΤΗΡ. This would be likely to lead to suspicions and surmisings. When once the case was brought to the ears of the Emperor, and all the current weight given to the coincidences of the Gematria, it would not avail the defence to point out that the same numbers might be made to yield other and more innocent Gematria, and that a cipher capable of such diverse interpretations could hardly be effective for political use. For it is the peculiar nature of this Gematria that it is too consistent, too clear-cut, for any such argument to stand. That argument might be of certain weight nowadays in regard to such few random specimens as we have cited, but Nero would simply have brushed it aside as feeble and futile to a degree. Still worse could the case against the Christian scriptures and Gospel be made if certain passages therein were interpreted in the light of such cipher: and as will now be shewn, the answer alleged by the Christian Gospel to have been given by a Gadarene devil could have been produced to shew an uncompromising hostility to Rome both religious and military. Λεγεὼν ὀνομά μοι ὅτι πολλοί ἐσμεν, "My name is Legion for we are many"—with Gematria 2214 stands not merely for

Σατανᾶς Ἀπολλύων, or
Λόγος Ἀντιχριστός,

but also for

Τὸ Μυστήριον, χ ξ ε'—The Mystery—666,
'Η Θεότης Ῥώμη, χ ξ ε'†—The Divinity, Rome—666,

* Ptolemaic, and hence Roman.

† It has been pointed out that a title of the Roman Pontiff gives this num-

and a whole page more of what would appear equally horrible treason.

The final insult of the story being the equation of ἀγέλη χοίρων μεγάλη βοσκομένη with ὁ λεγεών, ἡ θεότης χξς'. Could Circe herself be more insolent and malefic?

Fanciful! we hear some readers saying. But the question is—Would the enemies of the Church have thought it fanciful? That is the point at issue. The argument that a Greek Gematria would have been insufficiently understood by the Roman mind with its practical bias and non-numerical alphabet as a basis of language, bears little weight when it is remembered that half the Roman empire spoke Greek naturally and the other half probably spoke it commercially, so that the Greek correspondence of an Imperial secretary would be very large. Then, too, we have some warrant for believing that the Roman alphabet was coupled, even in those early days, with a Gematria of its own,—somewhat arbitrary perhaps, and uncertain in formation—but some Roman inscriptions shew signs of it. And the mediaeval tradition favours the idea of a joint use of Greek and Roman letters for this purpose. Let the reader consult Ducange's Dictionary of Middle and Low Latin, and look under the letter P. He will find a specimen there of the joint use. In this connection it is well to remember also that the Roman ritual for the consecration of a church (as recorded by Dupanloup and in the rubric of the Pontificale) contains a curious ritual by virtue of which the Greek and Roman alphabets are traced out on sand or ashes in the form of a saltire cross, and these letters are obliterated by the fan of the Bishop, each letter being dismissed with a blessing as having performed its work. What does this imply, if not Gematria?

ber, in the Latin. Count the larger capitals only and you have DCLVVIIIIII = 666. The title is "Vicar (or Substitute) of the Son of God."

VICARIVS FILII DEI = 666.

CHAPTER II.

THE HOLY NAMES.

At the beginning of the Gospel stands always the name of John the Baptist, who first announced to the world at large that a greater than he was coming, and bade men prepare by repentance for the Kingdom of Heaven that was at hand. He baptized them in Jordan for the remission of sins, and preached a moral reformation suitable to the character or needs of each. There was nothing in such baptism that required more than was clearly demanded of anyone who was preparing himself to approach holy things. But on those who already esteemed themselves above the need for such preparation, it was plainly impressed that their previous religious standards were quite inadequate to the demands of the new Kingdom. The preaching of John was not in the towns or villages, but in the warm wilderness by the river, and thither, as on pilgrimage, resorted all whom the fame of the preacher had attracted. His arrival and message created a stir, and even officials of the hierarchy wished to know who he was. There had been a common expectation that a great prophet might appear to herald the coming of the Day of the Lord, and the possibilities seemed to be, first, that this preacher might be the Messiah himself, or secondly, Elijah or Elias, the Prophet, and a third conjecture was that he might be "that prophet" mentioned by Moses, who

seems to have been regarded as a prophet of distinction. To all these suggestions the Baptist replies in the negative, but without doubt his habit and appearance would have been strongly suggestive of the Samaritan prophet Elijah,—in the unshorn hair, the rough garment, the hardy ascetic life of the wilderness, and the call to repentance. But he claims only to be a Voice crying in the wilderness “Prepare ye the way of the Lord and make His paths straight.”

He was known to be the son of the Priest Zacharias and of Elizabeth, both of Aaron’s line, about whom there was told the story recorded by St. Luke concerning what happened at the birth of their child: and there seems also to have been a legend, that may have some truth in it, that the reason why the Baptist had been reared in the wilderness was that his father had been slain between the Temple porch and the altar, and his mother had fled with the child to a place of safety. Certainly the story of the birth as told by St. Luke has every mark of being a story that would not easily have been contradicted. Now the outstanding and unusual feature of that story is the emphasis laid on the name of the child. Why should he have been stated to have received it by direct angelic message? The answer must be found in the name itself, which was etymologically “Grace of Jah” or “Gift of Jah”, and quite appropriate to a child of old parents, but otherwise a very common Jewish name which in its Greek form was most usually written ΙΩΑΝΝΗΣ. And it is from this form of the name that the suggested solution of the problem involved in the story of the angelic message can take its start. But first the question must be asked—Why the Greek form? The answer is that the Gospel was to be preached in Greek and from the very outset it would seem that this contingency had been prepared for. The evidence for this statement must

now be given and the one question that can be asked of the reader is this:—Can all that follows in what we shall have to shew be by any possibility mere accidental coincidence?

The priest Zacharias in the order of his course, ministering in the Holy Place and facing west, sees an angel of the Lord standing to the right of the Altar of Incense, in the full light of the Golden Candlestick and over against the Table of Shewbread. The words then spoken are these:—

“Fear not! Zacharias, for thy prayer is heard”.

Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ

δέησίς σου = 4239,

or, by Gematria,

“Gift of God: Son of Grace” or “A Son the Gift: the Grace of God”,

Δῶρον τοῦ Θεοῦ· Υἱὸς χάριτος . . . = 4329,

Υἱὸς τὸ Δῶρον· Χάρις τοῦ Θεοῦ . . . = 4239,

and the son is Light, the Fulness of Christ,

ΦΩΣ· Πλήρωμα Χριστοῦ = 4239.

The rest of the angelic utterance is as follows:—

“And thy wife Elizabeth shall bear thee a son:

καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι = 2864,

“and thou shalt call his name John”.

καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην . . . = 3243.

For the first part of this sentence (2864) we may read

“Baptism: Elias the forerunner of the Lord”

ἡ Βάπτισις· Ἠλίας ὁ πρόδρομος Κυρίου . . = 2864,

“The Power of John”

ἡ δύναμις τοῦ Ἰωάννου = 2864,

“The Power of the Name”, “A Voice”

Δύναμις ὀνόματος· ΦΩΝΗ.

(or) “The Great Gnosis”

(or) ἡ μεγάλη γνῶσις (ἐπιγνῶσις) = 2864,

“The Baptism of the Lord to remit sins”

Βάπτισμα Κυρίου ἀφίεναι ἁμαρτίας . . . = 2864.

For the second part (3243) the following is suggested:—

Light, the Word of the Lord.

Τὸ Φῶς· Λόγος Κυρίου . . . = 3243.

Mystery of Christ. Repentance.

Μυστηρίον Χριστοῦ· ἡ μετάνοια . . . = 3243.

In the succeeding verse we have:—

“And thou shalt have joy and gladness”

καὶ ἔσται σοι χάρα καὶ ἀγαλλίασις . . . = 2046,

which may be interpreted:—

Knowledge of Jesus or Voice of Jesus.

ἐπιγνῶσις Ἰησοῦ Φωνὴ Ἰησοῦ . . . = 2046,

and

“and many shall rejoice at his birth”

καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται = 3513,

for which we read:—

Christ, the Great Light of God.

Χρῖστος· Μέγα Φῶς Θεοῦ . . . = 3513,

or “The Knowledge of Jesus: the Great Salvation”

ἡ γνῶσις Ἰησοῦ· ἡ μεγάλη σωτηρία . . . = 3513,

“The Peace: the Great Salvation of the Lord”

ἡ εἰρήνη· ἡ μεγάλη σωτηρία τοῦ Κυρίου . . . = 3513,

“And he shall be great in the sight of the Lord”

ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου . . . = 3704,

NOTE.—μέγας (great) = 249 = ΗΛΙΑΣ (Elias), so that this might be read

ἔσται γὰρ Ἑλίας ἐνώπιον τοῦ Κυρίου.

But we can better see here the reason for this amazing number, since 3704 is:—

John. Elias. The Prophet of the Lord.

ΙΩΑΝΝΗΣ· ΗΛΙΑΣ· ὁ προφήτης Κυρίου . = 3704.

The Prophet of Jesus Christ.

ὁ προφήτης Ἰησοῦ Χριστοῦ . . . = 3704.

According to the Mystery, Elias which
was for to come.

Κατὰ μυστήριον Ἑλίας ὁ μέλλων ἔρχεσθαι. = 3704.

Word of the Prophet: Baptism of the Lord.

Λόγος προφήτου· βάπτισις Κυρίου . . = 3704.

Elias the Prophet: the Baptism of Repentance.

Ἑλίας προφήτης· τὸ βάπτισμα τῆς μετανοίας = 3704.

Baptism of John: the Baptism and Repentance.

Βάπτισις Ἰωάννου· τὸ βάπτισμα καὶ ἡ μετένοια = 3704.

Gospel of the salvation of the Lord.

Εὐαγγέλιον τῆς σωτηρίας Κυρίου . . = 3704.

Many other examples of a striking nature might be cited. These include (strangely enough)

Mystery of God: the Geometria.

Μυστήριον τοῦ Θεοῦ· ἡ γεωμετρία . . = 3704,

and indeed an example of this Divine Geometry, of which we find so many traces, seems connected with the number 3704. But here we may note that Σαμαρείτης τις ὁδεύων—A certain Samaritan as he journeyed = 2704 = Ἰωάννης ὁ προφήτης Ἑλίας.

“and shall drink neither wine nor strong drink”

καὶ οἶνον καὶ σίκερα οὐ μὴ πίνη . . . = 1264,

The Naming of St. John Baptist.

and 1264, by Gematria, is the Power of Elias ἐξουσία Ἡλίου and geometry, γεωμετρία. This illustrates the power of the Nazarite,

“and he shall be filled with the Holy Ghost
from his mother’s womb”

καὶ πνεύματος ἁγίου πλησθήσεται ἐπὶ ἐκ
κοιλίας μητρὸς αὐτοῦ = 5082,

which is also, by Gematria,

Word of the Lord: John the prophet of God.

Λόγος Κυρίου· Ἰωάννης ὁ προφήτης τοῦ Θεοῦ = 5082.

Logos of Light: Mystery of the Baptism
of the Church.

Λόγος Φωτός· Μυστήριον βαπτίσματος ἐκ-
κλησίας = 5082.

Power of the Knowledge of the Lord.

Ἐξουσία τῆς γνώσεως τοῦ Κυρίου . . . = 5082.

The Gnosis: The Word of the Lord Jesus
Christ.

ἡ Γνώσις· ὁ Λόγος Κυρίου Ἰησοῦ Χριστοῦ . = 5082.

The rest of the message is clearly a reference to the well-known prophecy of Malachi, and it is beyond the powers of the present workers to interpret further, as the numbers to be dealt with are very large. Nor can the later words of the Angel be regarded as part of the primary message. Therefore the next notable utterance will be found in the words of Elizabeth while her hope was being fulfilled.

“Thus hath the Lord dealt with me in the
days wherein He looked upon me, to
take away my reproach among men”

Οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις
αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν
ἀνθρώποις = 6942,

but this, by Gematria, is again

John: the Prophet Elias: the Light of
Jesus Christ.

Ἰωάννης ὁ προφήτης Ἠλίας· τὸ Φῶς Ἰησοῦ
Χριστοῦ = 6942.

Again, when the time came for the naming of the child, the mother Elizabeth at once negatived the suggestion of the name Zacharias (which incidentally would have afforded the only instance in Scripture of the calling of a child after his father's name).

And she says:—

“Nay, but he shall be called John”

Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης . . . = 2852,

which is

“The Word: the Power in the Name”

ὁ Λόγος· ἡ δύναμις ἐν τῷ ὀνόματι . . . = 2852,

John, the Son: Elias the Forerunner.

Ἰωάννης ὁ υἱός· Ἠλίας Πρόδρομος , . . = 2852,

but as though the Incarnate Son of God had already added His seal and signature, we find that

Jesus the Anointed of God.

Ἰησοῦς Χριστὸς Θεοῦ = 2852.

It will be convenient here to point out the mystery of the connection of the Names of John, Jesus, and Elias, by Gematria: for:—

The Name of Elias	}	{	τὸ ὄνομα Ἠλίου .	= 1119,
= John			Ἰωάννης	= 1119,

and this also is

Name of Jesus . . . Ὀνομα Ἰησοῦς . = 1119.

Now we come to another of those cases in regard to which a special grammatical enquiry will be needed. The use of the 'ν, ἐφελκυστικόν', or terminal 'n' in the common dialect is not very clear, but it seems quite admissable to use it before a consonant, although such use may not be customary. It must be remembered that the Revisers always omit this terminal 'n', but Alford, as invariably, inserts it. Now if for example, there is Gematria to be sought in the sentences of the Magnificat, it will be necessary to come to a decision on the best authority available as to which rule is to be adopted—that is to say, if there is to be a fixed rule at all. In the photographic copy of the Sinaitic MS of St. Luke 1, in the preface, where St. Luke is writing Attic Greek, the reading is ἐδοξε κ' αμοι, but where he drops into the 'κοινη', he writes δικαιωμασιν του Κυριου and ειπεν δε.

Seeing then that the editors of printed copies of the Testament appear to have paid no regard to the MSS in these particulars, it will be necessary to make reference to the MSS themselves if the method of Gematria is to be studied.

Now the answer of Zacharias, in writing, to Elizabeth's request, is as follows:—

“His name is John.”

Ἰωάννης ἐστὶ(ν) τὸ ὄνομα αὐτοῦ,

with the alternative Gematria 3406 or 3456, according to whether the 'n' be inserted or omitted. Let us see the effect on the Gematria.

Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ . . . = 3406,

which is, by Gematria,

A Voice: Power of the Word.

φωνή· Δύναμις τοῦ Λόγου . . . = 3406.

Power of Elias: Baptism: Great Light.

Δύναμις Ἡλίου· Βάπτισμα· Φῶς μέγα . . . = 3406.

Power of the Gospel: the Baptism.

Δύναμις τοῦ Εὐαγγελίου· τὸ Βάπτισμα . . . = 3406.

Alternatively, we have

Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ . . . = 3456.

with the Gematria:—

The Holy Ghost: Mystery of Christ.

τὸ ἅγιον πνεῦμα· μυστήριον Χριστοῦ . . . = 3456.

Mystery: The Lord, the Saviour.

Μυστήριον· Κύριος ὁ σωτήρ . . . = 3456.

Still more astonishing is the numerical constitution of the name of John itself. The number, as we have seen, is 1119, in aspect a rather obvious mystery-number, since it displays one of those sacred triads of numbers which loom so largely in the old cabalistic traditions. But 1119 is 3×373 , and 373 is the number of ΛΟΓΟΣ, the Word. Thus 1119 is a triple Logos, and in this connection the Presence of the Three Persons of the Godhead in the Baptism of Jesus by John must be recalled.

In addition to the Gematria of this name already given we may cite the following.

Ἥλιος Α· Ω . . . = 1119.

Βάπτισμα + Ἡ Μετάνοια . . . = 1119.

ἡ διδαχὴ Θεοῦ . . . = 1119.

Λόγος· Λόγος· Λόγος . . . = 1119.

Λόγος + Εξουσία . . . = 1119.

(see "Preliminary Investigation," p. 35, for the mathematical symbolism of the number).

Our Lord also calls John "a burning and a shining light"—ὁ λύχνος ὁ καιόμενος καὶ φαίνων—the Gematria of which is 3398, and this is

The Lord's Word of Repentance.

Ὁ Λόγος τῆς μετανοίας τοῦ Κυρίου . . . = 3398.

The Word of the Lord: He Who is to Come.

Ὁ Λόγος Κυρίου ὁ μέλλων ἔρχεσθαι . . . = 3398.

Mystery: the Name of Salvation.

Μυστήριον τὸ Ὄνομα σωτηρίας . . . = 3398.

also a peculiar combination of absolutely Divine numbers, the effect of which is shewn in the following Gematria.

The Three in One. *plus* The Spiritual Word of the Lord.

ἡ τριάς ἐν μονάδι. + Πνευματικός Λόγος Κυρίου.

Or,

The One in Three. *plus* Aeon of the Lord Jesus.

ἡ μόνas ἐν τριάδι. + Αἰών Κυρίου Ἰησοῦ.

The question then again arises: Who was this great Personality? One turns again to Elijah and several further similarities appear. The special mission of Elijah was the re-conversion of the fallen and well-nigh apostate Kingdom of Israel or Samaria. He found on the throne Ahab, son of Omri, apparently a ruler of considerable ability and character, but too much under the influence of the Sidonian Jezebel, who also had a daughter as strong-minded and unscrupulous as her mother. These two had been introducing the worship of the Phoenician divinities, and it seems that a great national success had been won at Karkor on the Orontes against the dangerous Assyrian invasion, and the power of Assyria had been so broken that a revolution took place of which we get an echo in the book of Jonah.

But in any case, the danger was averted. Yet in that war, the Allies had been jointly engaged, and, so to speak, the victory had been due to the help of all manner of

national gods, Melkarth of Tyre, Ashima of Hamath, Rimmon of Damascus, as well as of Jehovah of Israel.

It was a religious catastrophe, and bitterly deplored. Elijah restored the honour of the God of Israel, but did on Carmel tempt the Lord his God. He was accepted, and his prayer granted, but he lost heart and fled from Jezebel. He was bidden to appoint his successor, as was Moses for a similar sin—the last temptation, it would seem, of the all-but perfected servant of the Lord.

Wherefore those two, Moses and Elias, appear on the Mount of Transfiguration and speak of Our Lord's decease, when he should have resisted the temptation to which they had succumbed. Whether the parallel of Ahab, Jezebel, and Athaliah with Antipas, Herodias, and Salome, will stand or not, St. John the Baptist did face the wrath of the queen, and died for his constancy. Unlike Elijah, he did no miracle. His was not a mission to punish, for he did know what spirit he was of. The Pistis Sophia openly makes the Baptist the re-embodied soul of Elijah. The passage is worth mentioning especially as the added powers for St. John the Baptist were said to have been drawn from ΜΙΚΡΟΣ ΙΑΩ ΣΑΒΑΩΘ ΑΓΑΘΟΣ, a Being which seems to be astrologically the planet Jupiter but has the number of ΤΟ ΜΥΣΤΗΡΙΟΝ ΚΥΡΙΟΥ.

Now, though the Baptist denied it, the Lord did say, "If ye will receive it, this is Elias, which was for to come." And that Elias was come already. And the disciples understood that He spake of John the Baptist, and thus it seems was the well-remembered prophecy of Malachi fulfilled. At any rate it was known to the parents of John that their son should come in the spirit and power of Elias, and St. Peter in his first Epistle makes it quite plain that it was the Spirit of Christ which was in the prophets, and there will be found to be a

mystical connection between ΙΩΑΝΝΗΣ 'Ο ΠΡΟΔΡΟΜΟΣ and ΧΡΙΣΤΟΣ 'Ο ΛΟΓΟΣ, for each are by Gematria 1923.

Again, when St. John declares that One mightier than himself cometh

ἔρχεται ὁ ἰσχυρότερός μου = 3656

this stands for

The Great Power: Incarnation of the Word.

ἡ μεγάλη δύναμις· ἐνανθρώπησις τοῦ Λόγου = 3656.

Messiah: Light according to the Mystery.

Μεσσίας· Φῶς κατὰ μυστήριον . . . = 3656.

Mystery of the Lord: the Saviour.

Μυστήριον Κυρίου· ὁ Σωτήρ . . . = 3656.

The True Sun: the Son of Man.

Ἀληθινὸς Ἥλιος· Ὑιὸς τοῦ Ἀνθρώπου . . = 3656.

And when all that we may be able to shew, and probably far more as yet undiscovered, can be told of the Name and Office of John the Baptist, one may expect—and indeed, it is found—that there are yet grander mysteries involved in the great angel-given Name of Him whose Gospel is to be preached to all the world.

CHAPTER III.

$$\left. \begin{array}{l} \text{ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ} \\ 888 \quad + \quad 1480 \end{array} \right\} = 2368.$$

With reverence and godly fear this great central name and number of the Gnosis must now be approached. But let not any faithful Christian reader fear lest he or she be too unlearned and ignorant, or too non-graduate and amateur to grasp the very simple structure on which the mathematical element is based. This little table shews the differences of the cubes of 1, 2, 3, and 4, and it is the last of the series, namely 37, which furnishes the framework on which the Holiest of Names are built. As will be seen below, this mystical 37 may be displayed as a geometrical figure, and this figure we term the "metacube". As an aid to memory, we term it METAKTBON, the Gematria of this word being 888 = ΙΗΣΟΥΣ, Jesus.

$$1 + 7 = 2 \times 2 \times 2 = 8 \quad (\text{or } 1^3 + 7 = 2^3).$$

$$8 + 19 = 3 \times 3 \times 3 = 27 \quad (\text{or } 2^3 + 19 = 3^3).$$

$$27 + 37 = 4 \times 4 \times 4 = 64 \quad (\text{or } 3^3 + 37 = 4^3).$$

Σημείον μετάκυβον, or the cube-difference sign, will give the number 1271, *Ἡ γνῶσις*.

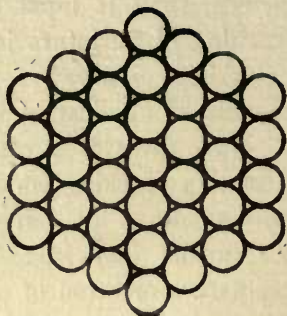
To the reverent student one conclusion will be inevitable on the facts which we are about to offer. It

is that if what follows is not explainable by the law of chance, then it must be intentional in so far as the teaching of Scripture is concerned: and must therefore have been derived from the Master as a principle capable of application by His disciples.

Now there was certainly an element in the early Christian teaching which was not to be imparted indiscriminately to all, but was reserved for those prepared for further knowledge. There is always risk in the premature mention of facts of an unfamiliar kind, which cannot be easily explained, and there is special danger in the use of a symbolism which is liable to misuse by those not fully aware of its spiritual purport. Opposition, even anger, might be aroused by an acquaintance with such unfamiliar facts, since they could neither be explained nor contradicted. For it is very difficult to contradict or explain away a long series of separate specimen facts leading up to an indeterminate but probable conclusion. Here and there a doubtful specimen or group of specimens can be impugned or rejected, but the argument is not thereby destroyed. In the days when the existence of chipped flints of early human origin was doubtful, it was not a sound refutation merely to point out that some chipped flints were not chipped by man. There may be errors in some details and here and there even a blunder, and there must be room for the normal operation of chance coincidence, but the bulk of the evidence cannot be disposed of by calling attention to these.

2368.

The Figure of the Metacube is here given, and is coupled with the Name of Jesus Christ, and its number 2368, which is one of those numbers alluded to in the foregoing article, on which there exists an indubitable consensus of meaning in the large Gematria discovered upon it. The following list of Gematria upon the number is offered to readers as evidence of the truth of this statement and it will be apparent that no theory of chance can cover the facts.



Metacube of 37 points, each point = 64 = ἀλήθεια—Truth. Total = $37 \times 64 = 2368 =$ Ἰησοῦς Χριστός. The concealed metacube = 1216 or $19 \times 64 =$ ἡ πνευματικὴ ἐκκλησία—The Spiritual Church. The small metacube at the heart of the figure = 448 or $7 \times 64 =$ δ ἀληθινός—the True. The whole Cube = 64×64 or 4096 = τὸ Θυσιαστήριον Ἰησοῦ Χριστοῦ—The Altar of Jesus Christ, or Ἰησοῦς Χριστὸς Φῶς ἀληθινόν = Jesus Christ the True Light.

For convenience, the Gematria is divided into several groups shewing the more nearly related phrases in series. But it will be seen that a substantial harmony subsists between all these groups.

GEMATRIA OF 2368.

Of Jesus Christ.

1. ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ.

Jesus Christ.

2. ΙΗΣΟΥΣ· ΤΙΟΣ· ΚΥΡΙΟΣ.

Jesus: Son: Lord.

3. ΙΗΣΟΥΣ· Ἡ ΑΛΗΘΕΙΑ· ΣΩΤΗΡ.

Jesus: the Truth: Saviour.

4. ΙΗΣΟΥΣ· Ἡ ΑΝΑΣΤΑΣΙΣ ΕΚ ΘΕΟΥ.

Jesus the Resurrection from God.

5. ΙΗΣΟΥΣ· Ὁ ΚΥΡΙΟΣ· Ὁ ΔΙΔΑΣΚΑΛΟΣ.
Jesus the Lord: the Teacher.
6. ΙΗΣΟΥΣ· ΑΛΦΑ· ΩΜΕΓΑ· ΑΜΗΝ.
Jesus: First and Last: Amen.
7. ΙΗΣΟΥΣ· Α· Ω· ΑΜΗΝ· ΑΛΛΗΛΟΥΙΑ.
Jesus: First: Last: Amen: Alleluia.
8. ΙΗΣΟΥΣ· Α· Ω· Ὁ ΑΣΤΗΡ.
Jesus: First: Last: the Star.
9. ΙΗΣΟΥΣ· Ἡ ΑΡΧΗ· ΜΕΣΙΤΗΣ.
Jesus: the Beginning: Mediator.
10. ΙΗΣΟΥΣ· ΑΛΦΑ καὶ ΩΜΕΓΑ· Ἡ ΔΙΑΘΗΚΗ.
Jesus: First and Last: the Covenant.
11. ΙΗΣΟΥΣ· ὙΙΟΣ· Ἡ ΜΕΓΑΛΗ ΔΥΝΑΜΙΣ.
Jesus: Son: the Great Power.
12. ΙΗΣΟΥΣ· Ἡ ΠΝΕΥΜΑΤΙΚΗ ΕΚΚΛΗΣΙΑ ΑΛΗ-
ΘΕΙΑΣ.
Jesus: the Spiritual Ecclesia of Truth.
13. ΙΗΣΟΥΣ· Ἡ ΑΛΗΘΕΙΑ· Ἡ ΠΕΤΡΑ ΠΝΕΥΜΑ-
ΤΙΚΗ.
Jesus: the Truth: the Spiritual Rock.
14. ΙΗΣΟΥΣ· Ὁ ΘΕΟΣ ΑΛΗΘΗΣ· Ὁ ΚΥΡΙΟΣ.
Jesus: Very God: the Lord.
15. ΙΗΣΟΥΣ· ΑΛΗΘΗΣ ΛΟΓΟΣ· ὙΠΑΡΞΙΣ.
Jesus: Very Word: Substance.
16. ΙΗΣΟΥΣ· Ἡ ΘΕΟΤΗΣ ὙΙΟΥ.
Jesus: the Godhead of the Son.
ΙΗΣΟΥΣ· Ἡ ὙΙΟΤΗΣ ΘΕΟΥ.
Jesus: the Sonship of God.
17. ΙΗΣΟΥΣ· Ἡ ΘΕΟΤΗΣ· Ὁ ΠΑΡΑΚΛΗΤΟΣ.
Jesus: the Godhead: the Paraclete.
18. ΙΗΣΟΥΣ· ΑΠΟΣΤΟΛΟΣ ΒΑΣΙΛΕΙΑΣ.
Jesus: Apostle of the Kingdom.
19. ΙΗΣΟΥΣ· ΧΑΡΙΣ· Ὁ ΘΡΟΝΟΣ.
Jesus: Grace: the Throne.

20. ΙΗΣΟΥΣ· ΘΡΟΝΟΣ ΣΟΦΙΑΣ.

Jesus: Throne of Wisdom.

21. ΙΗΣΟΥΣ· Ἡ ΘΥΡΑ ἈΝΕΩΓΜΕΝΗ.

Jesus: the Open Door.

22. ΙΗΣΟΥΣ· Ἡ ἈΓΙΩΣΤΗ.

Jesus: the Holiness.

23. ΙΗΣΟΥΣ· Ἡ ΑΓΑΘΩΣΤΗ.

Jesus: the Goodness.

24. ΙΗΣΟΥΣ· Ὁ ΑΣΤΗΡ ΤΗΣ ΑΓΑΠΗΣ.

Jesus: the Star of Love.

25. ΙΗΣΟΥΣ· Ὁ ΜΕΣΣΙΑΣ· ΛΟΓΟΣ ΕΙΡΗΝΗΣ.

Jesus: the Messiah: Word of Peace.

26. ΙΗΣΟΥΣ· Ἡ ΕΙΡΗΝΗ· ἩΛΙΟΣ ΔΙΚΑΙΟΣΤΗΝΗΣ.

Jesus: Peace: Sun of Righteousness.

27. ΙΗΣΟΥΣ· ΑΙΤΙΟΣ ΤΗΣ ΕΙΡΗΝΗΣ.

Jesus: Author of Peace.

28. ΙΗΣΟΥΣ· Ὁ ΠΑΙΣ ΤΟΤ ΙΣΡΑΗΛ.

Jesus: the Child (or Servant) of Israel.

29. ΙΗΣΟΥΣ· ΠΑΙΣ ΤΟΤ ΔΑΥΙΔ.

Jesus: Son of David.

30. ΙΗΣΟΥΣ· ΠΑΡΘΕΝΟΣ ΛΟΓΟΣ· ΘΕΟΤΗΣ.

Jesus: Virgin Word: Godhead.

31. ΙΗΣΟΥΣ· ΚΤΙΣΙΣ ΕΚ ΠΑΡΘΕΝΟΥ.

Jesus: Creation from a Virgin.

or, Παρθένος Λόγος· κτίσις ἐκ παρθένου.

32. ΙΗΣΟΥΣ· Ὁ ΑΛΗΘΙΝΟΣ ὙΙΟΣ ΜΑΡΙΑΣ.

Jesus: the true Son of Mary.

33. ΙΗΣΟΥΣ· ΛΟΓΟΣ ΠΑΡΘΕΝΙΑΣ· Ὁ ΠΑΡΘΕΝΟ-ΓΕΝΗΣ.

Jesus: Logos of Virginity: the Virgin-born.

34. ΙΗΣΟΥΣ· Ὁ ΖΩΝ· Ὁ ΠΑΙΣ ΜΑΡΙΑΜ.

Jesus: the Living One: the Child of Mary.

35. ΙΗΣΟΥΣ· ΒΑΠΤΙΣΙΣ ΜΕΤΑΝΟΙΑΣ.

Jesus: Baptism of Repentance.

36. ΙΗΣΟΥΣ· Ὁ ΑΜΗΝ· ΒΑΠΤΙΣΜΑ ΜΕΤΑΝΟΙΑΣ.

Jesus: the Amen: Baptism of Repentance.

37. ΙΗΣΟΥΣ· Ὁ ΠΑΝΔΟΧΕΥΣ.

Jesus: the Host (see Parable of the Good Samaritan).

38. ΙΗΣΟΥΣ· ΤΟ ἌΙΜΑ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ.

Jesus: the Blood of the Lord's New Covenant.

39. ΙΗΣΟΥΣ· ΣΑΡΞ ΚΑΙ ἌΙΜΑ· Ἡ ΕΞΑΝΑΣΤΑΣΙΣ.

Jesus: Flesh and Blood: the Resurrection.

40. ΙΗΣΟΥΣ· ΒΡΕΦΟΣ ΑΝΗΡ· ΣΑΡΞ ΚΑΙ ἌΙΜΑ.

Jesus: a Man-Child: Flesh and Blood.

41. ἌΙΜΑ ΙΗΣΟΥ· ΘΥΣΙΑ ΚΥΡΙΟΥ.

Blood of Jesus: Sacrifice of the Lord.

42. ἌΙΜΑ ΙΗΣΟΥ· ΔΙΔΑΧΗ ΑΠΟΣΤΟΛΩΝ.

Blood of Jesus: Teaching of the Apostles.

43. ἌΙΜΑ ΙΗΣΟΥ· ΖΩΗ ΕΚ ΠΑΤΡΟΣ.

Blood of Jesus: Life from the Father.

44. ἌΙΜΑ ΙΗΣΟΥ· Ὁ ΛΟΓΟΣ ΤΗΣ ΜΕΤΑΝΟΙΑΣ.

Blood of Jesus: the Word of Repentance.

45. ἌΙΜΑ ΙΗΣΟΥ· Ἡ ΑΓΑΠΗ· Ἡ ΑΛΗΘΗΣ ΓΝΩΣΙΣ.

Blood of Jesus: Love: the True Gnosis.

46. ἌΙΜΑ ΙΗΣΟΥ· ΑΝΑΓΕΝΝΗΣΙΣ ΕΚ ΝΕΚΡΩΝ.

Blood of Jesus: Resurrection from the Dead.

47. ἈΓΙΑΣΜΑ ΘΕΟΥ· ΚΕΦΑΛΗ ΓΩΝΙΑΣ.

Sanctuary of God: the Head of the Corner.

or, Ὁ ἐπὶ πᾶσι Θεός· κεφαλὴ γωνίας.

Ἀγίασμα Θεοῦ· ὁ καλὸς λίθος πυραμοειδής.

Ἀγίασμα Θεοῦ· ὁ Πέτρος· Λόγος καθολικός.

48. ἌΙΜΑ ΙΗΣΟΥ· ΜΥΣΤΙΚΗ ΠΑΡΑΚΛΗΣΙΣ.

Blood of Jesus: Mystic Consolation.

49. ἌΙΜΑ ΙΗΣΟΥ· Ἡ ΜΥΣΤΙΚΗ ΠΑΡΑΜΥΘΙΑ.

Blood of Jesus: Mystic Consolation.

50. 'ΑΙΜΑ ΙΗΣΟΥ· ΤΟ ΠΑΡΑΜΥΘΙΟΝ ΙΣΡΑΗΛ.

Blood of Jesus: the Consolation of Israel.

51. 'ΑΙΜΑ ΙΗΣΟΥ· ΠΑΡΑΜΥΘΙΟΝ ΤΗΣ ΓΗΣ.

Blood of Jesus: Consolation of the World.

52. ΤΟ 'ΑΙΜΑ ΙΗΣΟΥ· 'Ο ΛΕΙΤΟΥΡΓΟΣ.

The Blood of Jesus: the Minister.

53. ΤΟ 'ΑΙΜΑ ΙΗΣΟΥ· 'Ο ΑΛΗΘΙΝΟΣ ΠΑΡΑ-
ΚΛΗΤΟΣ.

The Blood of Jesus: the true Comforter.

54. ΤΟ 'ΑΙΜΑ ΙΗΣΟΥ· 'Η ΕΞΟΥΣΙΑ ΘΕΟΥ.

The Blood of Jesus: the Power of God.

55. ΤΟ 'ΑΙΜΑ ΙΗΣΟΥ· ΛΟΓΟΣ ΕΙΡΗΝΗΣ ΘΕΟΥ.

The Blood of Jesus: the Word of the Peace
of God.

56. ΙΗΣΟΥΣ· 'Ο ΑΥΤΟΓΕΝΗΣ ΛΟΓΟΣ.

Jesus: the Self-Begotten Word.

57. ΙΗΣΟΥΣ· ΠΑΣ ΛΟΓΟΣ ΠΑΤΡΟΣ ΕΝ ΙΔΕΑ.

Jesus: the All-Word of the Father conceived
in the Mind.

58. ΙΗΣΟΥΣ· 'ΙΕΡΕΥΣ ΣΑΛΗΜ· 'Η ΕΠΙΣΚΟΠΗ.

Jesus: Priest of Salem: the Overseership.

59. ΙΗΣΟΥΣ· 'Η ΕΠΙΚΟΤΡΙΑ ΕΚ ΠΑΤΡΟΣ.

Jesus: the Succour from the Father.

60. ΙΗΣΟΥΣ· 'Η ΟΥΡΑΝΙΑ ΑΛΗΘΕΙΑ ΕΚ ΠΑΤΡΟΣ.

Jesus: the Heavenly Truth from the Father.

61. ΙΗΣΟΥΣ· 'Η ΚΑΤΑΒΟΛΗ ΑΛΗΘΕΙΑΣ ΕΚ
ΠΑΤΡΟΣ.

Jesus: the Foundation of Truth from the Father.

62. ΒΑΣΙΛΕΙΑ· ΓΝΩΣΙΣ καὶ ΖΩΗ.

Kingdom: Knowledge and Life.

63. ΒΑΣΙΛΕΙΑ· 'Ο ΕΝΣΩΜΑΤΟΣ ΛΟΓΟΣ.

Kingdom: the Incarnate Word.

64. ΒΑΣΙΛΕΙΑ· 'ΥΙΟΣ ΔΑΒΙΔ· ΣΩΤΗΡ.

Kingdom: Son of David: Saviour.

65. ΒΑΣΙΛΕΙΑ· ΦΩΝΗ ΠΑΤΡΟΣ.

Kingdom: Voice of the Father.

66. ΒΑΣΙΛΕΙΑ· ΣΩΤΗΡ ΠΑΝΤΟΣ.

Kingdom: Saviour of All.

67. ΒΑΣΙΛΕΙΑ· ΛΟΓΟΣ ΟΥΡΑΝΙΟΣ· Ὁ ΜΕΣΙΤΗΣ.

Kingdom: Heavenly Word: the Mediator.

68. ΒΑΣΙΛΕΙΑ· ΜΕΣΣΙΑΣ ΘΕΟΥ· ΜΕΓΑΣ ἹΕΡΕΥΣ.

Kingdom: Messiah of God: High Priest.

69. ΒΑΣΙΛΕΙΑ· Ὁ ἹΕΡΕΥΣ ΚΥΡΙΟΥ Ὁ ΜΕΓΑΣ.

Kingdom: the High Priest of the Lord.

70. ΒΑΣΙΛΕΙΑ· Ἡ ΜΕΓΑΛΕΙΟΤΗΣ· ΤΟ ΠΛΗΡΩΜΑ.

Kingdom: the Majesty: the Fullness.

71. ΒΑΣΙΛΕΙΑ· Ὁ ΜΕΓΑΣ ΛΟΓΟΣ ΤΗΣ ΑΡΧΗΣ.

Kingdom: the Great Word of the Beginning.

72. ΒΑΣΙΛΕΙΑ· Ὁ ΛΟΓΟΣ ΘΕΟΥ· Ὁ ΜΕΓΙΣΤΟΣ
ΘΕΟΣ.

Kingdom: the Word of God: the Greatest God.

73. ΒΑΣΙΛΕΙΑ· Ὁ ΝΑΖΩΡΑΙΟΣ· ΚΥΡΙΟΣ.

Kingdom: the Nazarene: Lord.

74. ΒΑΣΙΛΕΙΑ· Ὁ ΤΙΟΣ ΜΟΝΟΓΕΝΗΣ ΠΑΡΑ ΠΑ-
ΤΡΟΣ.

Kingdom: Only-begotten Son of the Father.

75. ΒΑΣΙΛΕΙΑ· ΑΡΧΗ ΤΟΥ ΝΟΜΟΥ.

Kingdom: Beginning of the Law.

76. ΒΑΣΙΛΕΙΑ· ΑΛΗΘΗΣ ΛΟΓΟΣ· ΧΡΙΣΤΟΣ.

Kingdom: True Word: Christ.*

* NOTE.—All variants on 1480, the number of *Χριστος*, can be introduced in this last combination as given under *Ἰησοῦς*.

77. Ἡ ΕΛΠΙΣ· ΤΕΙΧΟΣ ΠΥΡΟΣ.

The Hope: Wall of Fire. (Both these are Biblical Types of Christ and both are multiples of the number 37 by Gematria.)

78. Ἡ ΕΛΠΙΣ· Ὁ ΥἱΟΣ ΤΗΣ ΑΓΑΠΗΣ ΘΕΟΥ.

The Hope: the Son of God's Love.

79. Ἡ ΕΛΠΙΣ· Ὁ ΝΑΖΩΡΑΙΟΣ· Ὁ ΜΕΣΣΙΑΣ.

The Hope: the Nazarene: the Messiah.

80. Ἡ ΕΛΠΙΣ· ΜΟΝΟΓΕΝΗΣ ΕΚ ΠΑΤΡΟΣ· ΜΕ-
ΣΙΤΗΣ.

The Hope: Only-begotten of the Father:
Mediator.

81. Ἡ ΕΛΠΙΣ· ΛΟΓΟΣ ΘΕΟΥ· ΚΥΡΙΟΣ ΑΛΗΘΙΝΟΣ.

The Hope: Word of God: True Lord.

82. Ἡ ΕΛΠΙΣ· Ὁ ΛΟΓΟΣ Ὁ ΖΩΝ· ΘΕΟΣ ΕΙΡΗΝΗΣ.

The Hope: the Living Word: God of Peace.

83. Ἡ ΕΛΠΙΣ· ΚΥΡΙΟΣ ΚΑΤΑΒΑΙΝΩΝ.

The Hope: the Lord Descending.

84. Ἡ ΕΛΠΙΣ· ΚΥΡΙΟΣ· ΚΑΤΑΒΑΣΙΟΝ ΠΥΡ.

The Hope: Lord: a Descending Fire.

85. Ἡ ΕΛΠΙΣ· ΧΡΙΣΤΟΣ ΕΝ ὙΜΙΝ.

The Hope: Christ in You.

86. Ἡ ΕΛΠΙΣ· ΙΗΣΟΥΣ ΑΓΑΠΗΤΟΣ ΘΕΟΥ.

The Hope: Jesus the Beloved of God.

87. Ἡ ΕΛΠΙΣ· Ἡ ΔΙΚΑΙΟΣΤΗΝΗ ΤΟΥ ΘΕΟΥ.

The Hope: the Righteousness of God.

88. Ἡ ΕΛΠΙΣ· ΣΟΦΙΑ ΤΟΥ ΘΕΟΥ.

The Hope: Wisdom of God.

89. Ἡ ΕΛΠΙΣ· Ἡ ΣΩΤΗΡΙΑ ΘΕΟΥ Ἡ ΑΛΗΘΙΝΗ.

The Hope: the True Salvation of God.

90. Ἡ ΕΛΠΙΣ· ΓΝΩΣΙΣ ΤΗΣ ΑΛΗΘΕΙΑΣ.

The Hope: Knowledge of Truth.

91. Ἡ ΕΛΠΙΣ· Ἡ ΜΥΣΤΙΚΗ ΣΑΡΞ ΙΗΣΟΥ.

The Hope: the Mystical Flesh of Jesus.

92. Ἡ ΕΛΠΙΣ· ΤΟ ΜΑΝΝΑ ΤΗΣ ΖΩΗΣ.

The Hope: the Manna of Life.

93. Ἡ ΕΛΠΙΣ· ΖΩΝ ΚΥΡΙΟΣ ΑΛΗΘΙΝΟΣ.

The Hope: Living True Lord.

94. Ἡ ΕΛΠΙΣ· ΕΤΑΓΓΕΛΙΟΝ ΤΟΥ ΙΗΣΟΥ.
The Hope: the Gospel of Jesus.
95. Ἡ ΕΛΠΙΣ· ΓΝΩΣΙΣ ΑΛΗΘΗΣ· ΜΕΣΣΙΑΣ.
The Hope: True Knowledge: Messiah.
96. Ἡ ΕΛΠΙΣ· ΖΩΝ ΜΥΣΤΗΡΙΟΝ.
The Hope: Living Mystery.
(Λόγος Θεού· Μυστηριον.)
97. Ἡ ΕΛΠΙΣ· ΖΩΝ ΛΟΓΟΣ· Ὁ ΕΠΙΣΚΟΠΟΣ.
The Hope: Living Word: the Bishop.
98. Ἡ ΕΛΠΙΣ· ΙΛΑΣΜΟΣ ΘΕΟΥ ΚΥΡΙΟΥ.
The Hope: Propitiation of the Lord God.
99. Ἡ ΕΛΠΙΣ· ΛΟΓΟΣ ΑΓΑΠΗΣ· ΕΙΚΩΝ ΘΕΟΥ.
The Hope: Word of Love: Image of God.
100. Ἡ ΕΛΠΙΣ· ΛΟΓΟΣ ΑΓΑΠΗΣ· ΘΕΟΣ ΜΟΝΟΣ
ΕΚ ΜΟΝΟΥ.
The Hope: Word of Love: Only God of Only
God.
101. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΠΛΗΡΩΜΑ ΧΑΡΑΣ.
The Inheritance (Type of Christ): Fullness of
Joy.
102. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΙΣΧΥΡΑ ΠΑΡΑΚΛΗΣΙΣ.
Ἡ ΚΛΗΡΟΝΟΜΙΑ· Ἡ ΙΣΧΥΡΑ ΠΑΡΑΜΥΘΙΑ.
The Inheritance: Strong Consolation.
103. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΠΑΡΑΜΥΘΙΟΝ ΚΟΣΜΟΥ.
The Inheritance: Consolation of the World.
104. Ἡ ΚΛΗΡΟΝΟΜΙΑ· Ὁ ΜΕΣΣΙΑΣ ΘΕΟΥ ΠΑΤΡΟΣ.
The Inheritance: the Messiah of God the Father.
105. Ἡ ΚΛΗΡΟΝΟΜΙΑ· Ὁ ΜΕΓΑΣ ΚΥΡΙΟΣ ΠΑΡΑ-
ΜΥΘΙΑΣ.
The Inheritance: the Great Lord of Consolation.
106. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΘΥΡΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ
ΘΕΟΥ. (or Ἡ ΒΑΣΙΛΕΙΑ· Ὁ ΕΡΧΟΜΕΝΟΣ.)
Gate of the Kingdom of God. The Kingdom.
He who is to come.

107. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΠΑΝ ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ.
The Inheritance: All-Spirit of God.
108. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΧΡΙΣΤΟΣ Ἡ ΕΠΙΣΚΟΠΗ.
The Inheritance: Christ the Visitation.
109. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΥἱΟΣ ΧΑΡΙΤΟΣ.
The Inheritance: Son of Grace.
110. Ἡ ΚΛΗΡΟΝΟΜΙΑ· Α καὶ Ω· Ὁ ΜΕΓΑΣ ΠΑ-
ΡΑΚΛΗΤΟΣ.
The Inheritance: First and Last: the great Comforter.
111. Ἡ ΚΛΗΡΟΝΟΜΙΑ· ΔΥΝΑΜΙΣ ΤΗΣ ΑΛΗΘΕΙΑΣ
ΘΕΟΥ.
The Inheritance: Power of the Truth of God.
112. Ἡ ΓΕΝΕΣΙΣ· ΤΟ ῬΗΜΑ ΚΥΡΙΟΥ ΕΝΕΡΓΕΣ.
The Beginning: the Active Word of God.
113. Ἡ ΓΕΝΕΣΙΣ· ΛΟΓΟΣ ΠΑΤΡΟΣ· ΜΕΣΙΤΗΣ.
The Beginning: Word of the Father: Mediator.
114. Ἡ ΓΕΝΕΣΙΣ· ΖΩΝ ΚΥΡΙΟΣ ΕΙΣΑΕΙ.
The Beginning: the Ever-Living Lord.
115. Ἡ ΕΠΙΣΚΟΠΗ· ΣΩΤΗΡΙΟΝ ΙΣΡΑΗΛ.
The Visitation: Salvation of Israel.
116. Ἡ ΕΠΙΣΚΟΠΗ· Ἡ ΠΑΡΑΘΗΚΗ ΚΑΤΑ ΧΡΙΣΤΟΝ.
The Bishop's Office: the "Deposit" according to Christ.
117. Ἡ ΕΠΙΣΚΟΠΗ· ΕΙΚΩΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.
The Bishop's Office: Figure of the Church.
118. Ἡ ΕΠΙΣΚΟΠΗ· ΤΟ ΒΙΒΛΙΟΝ ΤΟΥ ΛΟΓΟΥ.
(τὸ ῥῆμα Κυρίου ἐνεργές.)
The Bishop's Office: The Volume of the Word.
119. Ἡ ΘΥΡΑ· Ὁ ΘΡΟΝΟΣ ΧΑΡΙΤΟΣ.
The Gate: the Throne of Grace. (Types of Christ.)
120. Ἡ ΘΥΡΑ· Ὁ ΛΟΓΟΣ ΠΑΤΡΟΣ· ΜΕΣΣΙΑΣ.
The Gate: Word of the Father: Messiah.

121. Ἡ ΘΥΡΑ· Ἡ ΕΠΙΓΝΩΣΙΣ ΘΕΟΥ.
The Gate: the Full Knowledge of God.
122. Ἡ ΘΥΡΑ· ἹΕΡΟΥΣΑΛΗΜ ΕΠΟΤΡΑΝΙΟΣ.
The Gate: The Heavenly Jerusalem.
123. Ἡ ΘΥΡΑ· ΒΑΣΙΛΕΥΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.
The Gate: King of the Church.
124. Ἡ ΘΥΡΑ· ΘΕΜΕΛΙΟΣ ΤΗΣ ΔΙΚΑΙΟΣΤΗΝΗΣ.
The Gate: Foundation of Righteousness.
125. Ἡ ΘΥΡΑ· Ὁ ΓΕΩΜΕΤΡΗΣ Ὁ ΜΕΓΑΣ.
The Gate: the Great Geometer.
126. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· ΖΩΝ ΛΟΓΟΣ ΤΕΛΕΙΟΣ.
The Word in Idea (see Definition by Athenagoras of the Second Person of the Trinity): Living perfect Word.
127. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· Ὁ ΛΟΓΟΣ ΠΑΤΡΟΣ· ΜΕΣΣΙΑΣ.
The Word in Idea: The Word of the Father: Messiah.
128. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· ΑΡΧΗ ΑΙΩΝΙΟΣ.
The Word in Idea: Eternal Beginning.
129. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· Ὁ ΓΕΩΜΕΤΡΗΣ Ὁ ΜΕΓΑΣ.
The Word in Idea: the Great Geometer.
130. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· Ὁ ΑΟΡΑΤΟΣ ΚΤΙΣΤΗΣ.
The Word in Idea: the Unseen Creator.
131. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· Ὁ ΜΕΓΑΣ ΠΡΟΠΑΤΩΡ.
The Word in Idea: the Great Forefather.
132. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· Ἡ ΦΩΝΗ ΘΕΟΥ.
The Word in Idea: the Voice of God.
133. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· Ἡ ΕΠΙΓΝΩΣΙΣ ΘΕΟΥ.
The Word in Idea: the Full Knowledge of God.
134. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· ΟΝΟΜΑ ΣΩΤΗΡΙΑΣ.
The Word in Idea: Name of Salvation.
135. Ὁ ΛΟΓΟΣ ΕΝ ΙΔΕΑ· ΧΡΙΣΤΟΣ ΑΕΙ-ΘΕΟΣ.
The Word in Idea: Christ, God for ever.

136. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. ΚΥΡΙΟΣ ΕΚ ΝΕΚΡΩΝ
(ΖΩΟΓΟΝΩΝ).

The Word in Idea: Lord from the Dead (Life giving).

137. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. 'Η 'ΗΜΕΡΑ ΚΥΡΙΟΥ
ΙΗΣΟΥ.

The Word in Idea: the Day of the Lord Jesus.

138. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. 'Η ΥΠΟΣΤΑΣΙΣ ΕΙΡΗΝΗΣ.
The Word in Idea: the Foundation of Peace.

139. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. ΒΑΣΙΛΕΙΑ ΠΑΤΡΟΣ.
ΜΙΚΡΟΚΟΣΜΟΣ.

The Word in Idea: Kingdom of the Father:
Microcosmos.

140. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. 'Η ΜΟΡΦΗ ΘΕΟΥ 'Η
ΟΥΡΑΝΙΑ.

The Word in Idea: the Heavenly Image of God.

141. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. 'Η ΓΝΩΣΙΣ ΘΕΟΥ 'Η
ΜΕΓΑΛΗ.

The Word in Idea: the Great Gnosis of God.

142. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. ΜΟΝΟΓΕΝΗΣ ΛΟΓΟΣ
ΣΟΦΙΑΣ.

The Word in Idea: Only-begotten Word of
Wisdom.

143. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. ΤΑ ΔΕΣΙΑ ΤΟΥ ΘΡΟΝΟΥ.
The Word in Idea: the Right Hand of the
Throne.

144. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. ΒΑΣΙΛΕΙΑ ΕΙΡΗΝΗΣ. 'Ο
ΕΡΧΟΜΕΝΟΣ.

The Word in Idea: Kingdom of Peace: Who
Is to Come.

145. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ. ΠΝΕΥΜΑ ΑΛΗΘΕΙΑΣ.
ΦΕΡΟΜΕΝΗ ΠΝΟΗ ΒΙΑΙΑ.

The Word in Idea: Spirit of Truth: a Rushing
Mighty Wind.

146. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ· 'Ο ΛΟΓΟΣ ΕΝ ΕΝΕΡΓΕΙΑ·
ΛΟΓΟΣ ΚΟΣΜΟΥ.

The Word in Idea: the Word in Action: Universal Word.

147. 'Ο ΛΟΓΟΣ ΕΝ ΙΔΕΑ· ΤΟ ΠΝΕΥΜΑ ΑΛΗΘΕΙΑΣ·
ΒΑΣΙΛΕΙΑ ΕΙΡΗΝΗΣ.

The Word in Idea: the Spirit of Truth: Kingdom of Peace.

148. ΔΙΑΚΡΙΣΙΣ· ΜΕΓΑ ΦΩΣ ΑΛΗΘΕΙΑΣ.

Discernment: Great Light of Truth.

149. ΔΙΑΚΡΙΣΙΣ· 'Ο ΓΝΩΜΩΝ.

Discernment: the Knower.

150. ΔΙΑΚΡΙΣΙΣ· ΠΝΕΥΜΑΤΙΚΟΣ ΛΟΓΟΣ ΑΛΗ-
ΘΕΙΑΣ.

Discernment: Spiritual Word of Truth.

151. ΔΙΑΚΡΙΣΙΣ· ΛΟΓΟΣ ΑΛΗΘΕΙΑΣ· ΜΟΝΟΓΕΝΗΣ
ΥΙΟΣ.

Discernment: Word of Truth: Only-begotten Son.

152. ΔΙΑΚΡΙΣΙΣ· 'Η ΠΝΕΥΜΑΤΙΚΗ ΔΙΔΑΧΗ ΑΛΗ-
ΘΕΙΑΣ.

Discernment: the Spiritual Teaching of Truth.

153. ΔΙΑΚΡΙΣΙΣ· ΣΩΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ.

Discernment: the Body of Truth.

154. ΔΙΑΚΡΙΣΙΣ· 'Η ΖΥΜΗ· ΜΕΓΑΛΗ ΓΝΩΣΙΣ (or
ζύμη ἐπίγνωσις).

Discernment: the Leaven: the Great Gnosis.

155. 'Η ΕΚΚΛΗΣΙΑ 'Η ΠΑΣΑ· ΟΙΚΟΔΟΜΗ ΚΤΡΙΟΥ
ΘΕΟΥ.

The Whole Church: a Building of the Lord God.

156. 'Η ΕΚΚΛΗΣΙΑ 'Η ΠΑΣΑ· ΑΠΟΚΑΛΥΨΙΣ ΑΛΗ-
ΘΕΙΑΣ.

The Whole Church: the Revelation of Truth.

157. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· Ἡ ΝΙΚΗ ΧΡΙΣΤΟΥ.

The Whole Church: the Victory of Christ.

158. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· ΝΙΚΗ ΙΗΣΟΥ ΚΥΡΙΟΥ.

The Whole Church: the Victory of the Lord
Jesus.

159. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· Ἡ ΚΟΡΗ ΤΟΥ ΚΟΣ-
ΜΟΥ.

The Whole Church: the Virgin of the World.

160. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· Ἡ ὉΜΟΙΟΤΗΣ ΚΥ-
ΡΙΟΥ.

The Whole Church: the Likeness of the Lord.

161. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· Ἡ ΣΩΤΗΡΙΑ ΙΣΡΑΗΛ.

The Whole Church: the Salvation of Israel.

162. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· Ὁ ΚΑΡΠΟΣ ΘΕΟΥ
ΠΑΤΡΟΣ.

The Whole Church: the Fruit of God the
Father.

163. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· ΤΟ ΑΛΗΘΙΝΟΝ ΜΥ-
ΣΤΗΡΙΟΝ.

The Whole Church: the True Mystery.

164. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· Ἡ ΟΙΚΟΔΟΜΗ ΕΝ
ΟΥΡΑΝΩ.

The Whole Church: the Mansion in Heaven.

165. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· ΤΟ ῬΗΜΑ ΤΗΣ ΚΑΙ-
ΝΗΣ ΔΙΑΘΗΚΗΣ.

The Whole Church: the Word of the New
Testament.

166. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· ΠΟΤΑΜΟΣ ΖΩΗΣ.

The Whole Church: the River of Life (Rev
xxii. 1).

167. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· Ὁ ΠΕΤΡΟΣ ἘΞΑ-
ΠΛΕΤΡΟΣ.

The Whole Church: the Metacubic Stone.

168. Ἡ ΕΚΚΛΗΣΙΑ Ἡ ΠΑΣΑ· ΤΟ ΒΑΠΤΙΣΜΑ ΤΗΣ
ΛΗΘΕΙΑΣ.

The Whole Church: the Baptism of Truth.

Ἡ ἐκκλησία ἡ πᾶσα has the number 592 which is that of Θεότης—Deity, Ἀγιότης—Sanctification, and Ἀγαθότης—Goodness. We can therefore take one or other of these and substitute it for ἡ ἐκκλησία ἡ πᾶσα in the Gematria.

169. ΘΕΟΤΗΣ· ΠΑΤΗΡ· ΥΙΟΣ· ΚΑΙ ΠΝΕΥΜΑ.

Godhead: Father, Son, and Spirit.

170. ΘΕΟΤΗΣ· Ὁ ΘΕΟΣ· Ἡ ΜΗΤΗΡ· Ὁ ΙΗΣΟΥΣ.

Godhead: God: the Mother (? Spirit) and Jesus

171. ΘΕΟΤΗΣ· Ὁ ΜΕΣΣΙΑΣ ΕΚ ΝΕΚΡΩΝ.

Godhead: the Messiah from the Dead.

171a. ΘΕΟΤΗΣ· Ἡ ΣΩΤΗΡΙΑ ΙΣΡΑΗΛ.

Godhead: the Salvation of Israel.

172. ΘΕΟΤΗΣ· ΚΥΡΙΟΣ ΣΑΒΒΑΤΟΥ.

Godhead: Lord of the Sabbath.

173. ΘΕΟΤΗΣ· ἩΛΙΟΣ ΕΙΚΩΝ ΛΟΓΟΥ.

Godhead: Sun: Image of the Word.

174. ΘΕΟΤΗΣ· ΑΓΙΑΣΜΟΣ ΧΟΡΗΓΟΣ.

Godhead: Minister of Sanctification (from Creed of Gregory).

175. ΘΕΟΤΗΣ· Ὁ ΕΠΙΣΚΟΠΟΣ Ὁ ΟΥΡΑΝΙΟΣ.

Godhead: the Celestial Overseer.

176. ΘΕΟΤΗΣ· Ὁ ΑΣΑΛΕΤΤΟΣ ΘΡΟΝΟΣ.

Godhead: the Unshaken Throne.

177. ΘΕΟΤΗΣ· Ἡ ΑΡΧΗ· ΠΑΤΡΟΤΗΣ.

Godhead: the Beginning: Fatherhood. (1st Person.)

178. ΑΓΙΟΤΗΣ· Ἡ ΑΡΧΗ· ΠΛΗΡΩΜΑ.

Holiness: the Beginning: Fullness. (2nd Person.)

179. ΑΓΑΘΟΤΗΣ· Ἡ ΑΡΧΗ· ΜΕΓΑΣ ΠΑΡΑΚΛΗΤΟΣ
Goodness: the Beginning: Great Comforter
(3rd Person.)

NOTE.—These three, *πατροτής· πλήρωμα· μέγας παράκλητος*, all having the same number in Gematria, viz. 1059, are so given in the *Pistis Sophia* as the Three Persons co-equal and co-eternal, by whose aid Our Lord descends to earth.

ἡ κέλευσις τοῦ Α' μυστηρίου. $3177 = 3 \times 1059$.
Χριστὸς ὁ Λόγος τοῦ θεοῦ. See Preliminary
Investigation, p. 80.

180. ΘΕΟΤΗΣ· ΠΡΟΗΓΟΤΜΕΝΟΣ ὙΙΟΣ.
Godhead: Foremost-leading Son.
181. ΘΕΟΤΗΣ· Ἡ ΧΑΡΙΣ· ΛΟΓΟΣ ΘΕΟΥ.
Godhead: Grace: Word of God.
182. ἈΓΙΟΤΗΣ· ΜΕΛΧΙΣΕΔΕΚ· ΛΟΓΟΣ ΘΕΟΥ.
Holiness: Melchisedec: Word of God.
183. Ἡ ΘΕΟΤΗΣ ΙΗΣΟΥ· ΤΟ ἉΓΙΟΝ ΠΝΕΥΜΑ.
The Divinity of Jesus: the Holy Spirit.
184. ΑΛΗΘΗΣ ΛΟΓΟΣ· ὙΙΟΣ· ΜΕΓΑΣ ΠΑΡΑΚΛΗ-
ΤΟΣ.
True Word (Origen): Son: Great Comforter.
185. ΑΛΗΘΗΣ ΛΟΓΟΣ· Ὁ ΚΥΡΙΟΣ ΒΟΗΘΟΣ ΜΟΥ.
True Word: "The Lord (is) my Helper"
(Psalms).
186. ΑΛΗΘΗΣ ΛΟΓΟΣ· Ὁ ΒΟΗΘΟΣ Ὁ ΜΥΣΤΙΚΟΣ.
True Word: the Mystic Helper.
187. ΑΛΗΘΗΣ ΛΟΓΟΣ· ΤΕΚΤΩΝ ΑΛΗΘΕΙΑΣ.
True Word: Builder of Truth.
188. ΛΟΓΟΣ ΑΓΑΠΗΣ· (or Ὁ ΑΓΓΕΛΟΣ ΘΕΟΣ·)
ΑΛΗΘΙΝΟΣ ὙΙΟΣ· ΕΜΜΑΝΟΘΑ.
Word of Love (The Messenger God): True
Son: Emmanuel.

189. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΤΙΟΣ ΘΕΟΤ· ΤΟ ΕΠΑΓ-
ΓΕΛΜΑ.

Word of Love: Son of God: the Promise.

190. ΛΟΓΟΣ ΑΓΑΠΗΣ· Ο ΜΟΝΟΓΕΝΗΣ ΛΟΓΟΣ·
ΜΕΣΙΤΗΣ.

Word of Love: the Only-begotten Son: Me-
diator.

191. ΛΟΓΟΣ ΑΓΑΠΗΣ· Η ΝΟΗΤΙΚΗ ΑΛΗΘΕΙΑ·
ΤΙΟΣ ΘΕΟΤ.

Word of Love: Intellectual Truth: Son of God.

192. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΝΟΗΣΙΣ· ΤΙΟΣ ΘΕΟΤ.

Word of Love: Thought: Son of God.

193. ΛΟΓΟΣ ΑΓΑΠΗΣ· Η ΚΑΛΟΝΟΗΣΙΑ· Ο ΤΙΟΣ
ΘΕΟΤ.

Word of Love: Right Perception: the Son of
God.

194. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΜΑΘΗΣΙΣ· Ο ΤΙΟΣ ΘΕΟΤ.

Word of Love: Teaching: the Son of God.

195. ΛΟΓΟΣ ΑΓΑΠΗΣ· Η ΟΔΟΣ ΑΛΗΘΙΝΗ· Ο
ΤΙΟΣ ΘΕΟΤ.

Word of Love: the True Way: Son of God.

196. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΛΟΓΟΣ ΤΟΤ ΘΕΟΤ ΕΝ
ΙΔΕΑ.

Word of Love: Word of God in Idea.

197. ΛΟΓΟΣ ΑΓΑΠΗΣ· Ο ΑΛΗΘΙΝΟΣ ΤΟΤ ΘΕΟΤ.

Word of Love: the True One of God.

198. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΝΟΤΣ ΕΚ ΘΕΟΤ· ΕΠΙ-
ΣΚΟΠΗ.

Word of Love: Mind from God: Overseership.

199. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΕΙΡΗΝΙΚΟΣ ΝΟΤΣ ΕΚ ΘΕΟΤ.

Word of Love: Peaceable Mind from God.

200. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΕΙΡΗΝΗ ΤΟΤ ΠΑΤΡΟΣ.

Word of Love: Peace of the Father.

201. ΛΟΓΟΣ ΑΓΑΠΗΣ· Ἡ ΒΑΣΙΛΕΙΑ ΚΑΤΑ ΓΝΩΣΙΝ.

Word of Love: the Kingdom according to the Gnosis.

202. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΕΠΙΣΚΟΠΟΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ.

Word of Love: Overseer of the Kingdom.

203. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΖΩΗ ΕΙΣ ΤΟ ΔΙΗΝΕΚΕΣ.

Word of Love: Eternal Life.

204. ΛΟΓΟΣ ΑΓΑΠΗΣ· Α καὶ Ω· Ὁ ΚΥΡΙΟΣ. (or Α καὶ Ω· Ἡ ΠΑΡΟΥΣΙΑ).

Word of Love: First and Last: the Lord (or, the Advent).

205. ΛΟΓΟΣ ΑΓΑΠΗΣ· ΚΥΡΙΟΣ ΧΑΡΑΣ.

Word of Love: Lord of Joy.

206. Ὁ ἍΓΙΟΣ ΙΣΡΑΗΛ· Α καὶ Ω· Ὁ ΜΕΣΙΤΗΣ.

The Holy One of Israel: First and Last: the Mediator.

207. Ὁ ἍΓΙΟΣ ΙΣΡΑΗΛ· ΑΛΦΑ· ΩΜΕΓΑ· ΘΕΟΣ.

The Holy One of Israel: First: Last: God.

208. Ὁ ἍΓΙΟΣ ΙΣΡΑΗΛ· ΝΟΜΟΣ ΘΕΟΥ ΠΑΤΡΟΣ.

The Holy One of Israel: Law of God the Father.

209. Ὁ ἍΓΙΟΣ ΙΣΡΑΗΛ· Ὁ ὙΙΟΣ ΘΕΟΥ· Ὁ ΑΜΝΟΣ.

The Holy One of Israel: the Son of God: the Lamb.

210. Ὁ ἍΓΙΟΣ ΙΣΡΑΗΛ· Ἡ ΕΚΛΟΓΗ ΤΟΥ ΠΑΤΡΟΣ.

The Holy One of Israel: the Elect of the Father.

211. Ὁ ἍΓΙΟΣ ΙΣΡΑΗΛ· Ἡ ΕΙΚΩΝ ΤΗΣ ΑΛΗΘΕΙΑΣ.

The Holy One of Israel: the Image of Truth.

212. Ὁ ἍΓΙΟΣ ΙΣΡΑΗΛ· Ἡ ΑΛΗΘΕΙΑ· ΠΡΟΦΟΡΙΚΟΣ ΛΟΓΟΣ.

The Holy One of Israel: the Truth: the Word Uttered.

213. 'Ο 'ΑΓΙΟΣ ΙΣΡΑΗΛ· ΚΤΡΙΟΣ ΕΙΡΗΝΗΣ ΘΕΟΤ
(εἰρήνη Θεοῦ Κυρίου).

The Holy One of Israel: Lord of the Peace
of God.

214. 'Ο 'ΑΓΙΟΣ ΙΣΡΑΗΛ· ΧΑΡΙΣ· 'Η ΕΞΟΤΣΙΑ.

The Holy one of Israel: Grace: the Power.

215. 'Ο 'ΑΓΙΟΣ ΙΣΡΑΗΛ· ΧΑΡΙΣ· ΛΟΓΟΣ ΕΙΡΗΝΗΣ.

The Holy One of Israel: Grace: Word of
Peace.

216. 'Ο 'ΑΓΙΟΣ ΙΣΡΑΗΛ· 'Ο ΜΕΣΣΙΑΣ· 'Ο ΜΟΝΟ-
ΓΕΝΗΣ ΛΟΓΟΣ.

The Holy One of Israel: the Messiah: Only
begotten Word.

217. 'Ο 'ΑΓΙΟΣ ΙΣΡΑΗΛ· ΕΞΟΤΣΙΑ· ΜΕΛΧΙΣΕΔΕΚ
(or Μελχισεδέκ ἀγενεαλόγητος).

The Holy One of Israel: Authority: Melchise-
dec.

218. 'Ο 'ΑΓΙΟΣ ΙΣΡΑΗΛ· ΕΞΩ ΚΤΡΙΟΣ.

The Holy One of Israel: Transcendent Lord.

219. 'Ο 'ΑΓΙΟΣ ΤΟΤ ΙΣΡΑΗΛ· 'Ο ΑΜΗΝ· 'Ο ΜΕΣ-
ΣΙΑΣ.

The Holy One of Israel: the Amen: the
Messiah.

220. 'Ο 'ΑΓΙΟΣ ΤΟΤ ΙΣΡΑΗΛ· 'Ο 'ΤΙΟΣ ΑΒΡΑΑΜ.

The Holy One of Israel: the Son of Abraham.

(NOTE.—For 'Ο "Αγιος 'Ισραήλ may be substituted
'Ο Θεός 'Ισραήλ or Θεός Δαβίδ, and ἡ Θεουσία—the
Divine Essence—a patristic word. All are by Gematria
703 (37 × 19), the number of Χαναάν.

221. 'ΑΓΙΑΣΜΑ ΘΕΟΤ· ΤΟ 'ΑΓΙΑΣΜΑ ΤΗΣ ΕΚ-
ΚΛΗΣΙΑΣ.

Sanctuary of God: the Sanctuary of the
Church.

222. 'ΑΓΙΑΣΜΑ ΘΕΟΥ· ΚΕΦΑΛΗ ΓΩΝΙΑΣ.

Sanctuary of God: Head of the Corner.

223. 'ΑΓΙΑΣΜΑ ΘΕΟΥ· ΣΑΒΒΑΤΟΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.

Consecration of God: Sabbath of the Church.

224. 'ΑΓΙΑΣΜΑ ΘΕΟΥ· 'Ο ΕΞΑΓΩΝΟΣ ΛΙΘΟΣ.

Sanctuary of God: the Hexagonal Stone (Metacube).

225. 'ΑΓΙΑΣΜΑ ΘΕΟΥ· ΠΕΤΡΟΣ· 'Ο ΚΑΘΟΛΙΚΟΣ ΛΟΓΟΣ.

Sanctuary of God: Peter: the Word Universal.

226. 'ΑΓΙΑΣΜΑ ΘΕΟΥ· ΔΙΔΑΧΗ ΑΠΟΣΤΟΛΩΝ.

Sanctuary of God: Teaching of the Apostles.

227. 'ΑΓΙΑΣΜΑ ΘΕΟΥ· ΠΛΗΡΩΜΑ· 'Ο ΘΡΟΝΟΣ.

Sanctuary of God: Fullness: the Throne.

228. 'Ο ΕΠΙ ΠΑΣΙ ΘΕΟΣ· ΑΥΤΟΛΟΓΟΣ ΘΕΟΥ.

The God over All: Very Word of God (Origen).

229. 'Ο ΕΠΙ ΠΑΣΙ ΘΕΟΣ· ΠΑΤΡΟΤΗΣ· 'Ο ΘΡΟΝΟΣ.

The God over All: Fatherhood: the Throne.

230. 'Ο ΕΠΙ ΠΑΣΙ ΘΕΟΣ· 'Ο ΜΥΣΤΙΚΟΣ 'ΗΛΙΟΣ.

The God over All: the Mystic Sun.

231. 'Η ΠΡΟΘΕΣΙΣ 'Η ΜΕΓΑΛΗ (cp. Rom. viii. 28)·
'Η ΔΙΑΘΗΚΗ ΤΗΣ ΖΩΗΣ.

The Great Purpose: the Covenant of Life.

232. ΣΤΑΥΡΟΣ (or ἡ γυνῶσις)· 'Ο ΕΝΔΙΑΘΕΤΟΣ ΛΟΓΟΣ.

The Cross (or The Gnosis): the Word conceived.

233. ΣΤΑΥΡΟΣ· ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ (or *μεγας παραλημπτης*).

The Cross: Great King (or 'Marshal'—term used of the Gnostic Melchisedec).

234. 'ΟΙ ΚΛΗΤΟΙ ΒΑΣΙΛΕΙΑ· ΠΑΣ ΑΝΘΡΩΠΟΣ.

The Called to the Kingdom: All Humanity.

235. 'ΟΙ ΚΛΗΤΟΙ ΒΑΣΙΛΕΙΑ· ΛΟΓΟΣ ΘΕΟΥ ΠΡΟ-
ΔΡΟΜΟΣ.

The Called to the Kingdom: the Word of God
the Forerunner.

236. 'ΗΛΙΟΣ ΒΑΣΙΛΕΙΑΣ· ΖΩΝ ΠΡΟΔΡΟΜΟΣ.

Sun of the Kingdom: Living Forerunner.

237. 'ΗΛΙΟΣ ΒΑΣΙΛΕΙΑΣ· ΑΓΓΕΛΟΣ ΕΚ ΤΟΥ ΘΕΟΥ.
Son of the Kingdom: Angel from God.

238. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΜΟΝΟΣ ΛΟΓΟΣ ΠΑ-
ΤΡΟΣ.

The 'powerful' Word: the only Word of the
Father.

239. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΛΟΓΟΣ ΕΙΡΗΝΗΣ ΚΟ-
ΣΜΟΥ (*Λογος ειρηνης· Κυριος*).

The Powerful Word: Word of Universal Peace.

240. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΙΗΣΟΥΣ· *Λογος Αγαπης.*
ΛΟΓΟΣ ΑΛΗΘΙΝΟΣ· ΛΟ-
ΓΟΣ ΚΑΘΟΛΙΚΟΣ.

The Powerful Word: Jesus: Word of Love.
True Word: Universal
Word.

241. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· 'Ο ΑΓΓΕΛΟΣ ΕΚ ΠΝΕΥ-
ΜΑΤΟΣ ΚΥΡΙΟΥ.

The Powerful Word: the Messenger of the
Spirit of the Lord.

242. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΘΕΟΤΗΣ ΘΕΟΤΗΤΟΣ.

The Powerful Word: Godhead of Godhead.

243. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΜΕΣΣΙΑΣ 'ΗΜΩΝ.

The Powerful Word: Our Messiah.

244. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· 'Ο ΛΟΓΟΣ ΚΑΙ ΤΟ
'ΑΓΙΟΝ ΠΝΕΥΜΑ.

The Powerful Word: the Word and the Holy
Spirit.

245. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΚΑΘΟΛΙΚΟΣ ΛΟΓΟΣ ΠΑΤΡΟΣ.

The Powerful Word: the Universal Word of the Father.

246. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· 'Ο 'ΥΙΟΣ· 'Ο ΠΡΟΔΡΟΜΟΣ.

The Powerful Word: the Son: the Forerunner.

247. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΜΟΝΟΓΕΝΗΣ 'ΥΙΟΣ ΑΛΗΘΙΝΟΣ.

The Powerful Word: the True Only-begotten Son.

248. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΑΝΑΣΤΑΣΙΣ ΣΑΡΚΟΣ.

The Powerful Word: the Resurrection of the Flesh.

249. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΑΘΑΝΑΣΙΑ ΠΑΝΤΩΝ.

The Powerful Word: Immortality of All.

250. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· 'Η ΑΙΩΝΙΑ ΠΡΟΘΕΣΙΣ.

The Powerful Word: the Eternal Purpose.

251. 'Ο ΕΝΕΡΓΗΣ ΛΟΓΟΣ· ΣΗΜΕΙΟΝ ΕΚ ΠΝΕΥΜΑΤΟΣ.

The Powerful Word: Sign from the Spirit.

252. ΤΟ ΤΙ 'ΗΝ ΕΙΝΑΙ· ΘΕΟΤΗΣ ΘΕΟΤΗΤΟΣ.

(Aristotelian phrase, whose meaning is not fully understood.)

The Essential Nature: God of God.

253. ΤΟ ΤΙ 'ΗΝ ΕΙΝΑΙ· ΜΟΝΟΣ ΛΟΓΟΣ ΠΑΤΡΟΣ.

The Essential Nature: Only Word of God.

254. ΙΩΓΑ· ΜΟΝΟΣ ΛΟΓΟΣ ΠΑΤΡΟΣ ('Ιώγα = 'Εγώ, and seems to connect with the Eastern doctrine of 'Yoga'—the Science of the Self).

255. 'Ο ΛΟΓΟΣ ΕΝΕΡΓΗΣ· ΤΑ ΧΑΡΙΣΜΑΤΑ.

The Powerful Word: the Spiritual Gifts.

256. ΕΙΣ ΘΕΟΣ ΔΙΚΑΙΟΣ· ΘΕΟΤΗΣ ΘΕΟΤΗΤΟΣ.

The One Righteous God: God of God.

257. ΕΙΣ ΘΕΟΣ ΔΙΚΑΙΟΣ· ΚΥΡΙΟΣ ΜΕΓΙΣΤΟΣ.
The One Righteous God: the Greatest Lord.
258. Ἡ ΘΕΙΑ ΣΟΦΙΑ· ΣΗΜΕΙΟΝ ΕΚ ΠΝΕΥΜΑΤΟΣ.
259. Ἡ ΘΕΙΑ ΣΟΦΙΑ· Ἡ ΠΑΣΑ ΓΕΩΜΕΤΡΙΑ (ΚΗ-ΦΑΣ· Ὁ ΠΕΤΡΟΣ).
The Divine Wisdom: the All-Geometry = (Cephas: Peter).
260. Ἡ ΘΕΙΑ ΣΟΦΙΑ· ἈΛΑΣ ΚΥΒΟΜΟΡΦΟΝ.
The Divine Wisdom: the Salt-Cube.
261. Ἡ ΘΕΙΑ ΣΟΦΙΑ· ΚΟΣΜΟΣ· Ἡ ΚΥΒΙΚΗ ΠΕΤΡΑ.
262. ὙΠΑΡΞΙΣ· ΔΥΝΑΜΙΣ ΚΑΙ ΣΟΦΙΑ.
Substance: Power and Wisdom. (Types of Christ, N.T.)
263. ὙΠΑΡΞΙΣ· ΠΑΣ ΛΟΓΟΣ· Ὁ ΘΕΟΣ ΕΚ ΘΕΟΥ.
Substance: All-Word: God of God (or, "Reality," etc.).
264. ὙΠΑΡΞΙΣ· Ὁ ΔΥΝΑΣΤΗΣ ΘΕΟΣ.
Real Possession or Substance: the Divine Potentate.
265. ὙΠΑΡΞΙΣ· ΘΕΟΤΗΣ ΜΕΣΣΙΟΥ.
Substance: Godhead of the Messiah.
266. ὙΠΑΡΞΙΣ· ΠΑΣ ΛΟΓΟΣ Ὁ ΚΟΣΜΟΓΟΝΟΣ.
Substance: All-Word creative of the Universe.
267. ὙΠΑΡΞΙΣ· ΛΟΓΟΣ ΑΛΗΘΕΙΑΣ· Ὁ ΠΑΡΑΚΛΗΤΟΣ.
Substance: Word of Truth: the Comforter.
268. ὙΠΑΡΞΙΣ· Ἡ ΔΙΑΘΗΚΗ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΘΕΟΥ.
Substance (or Possession): the Covenant according to the Word of God.
269. ῬΗΜΑ ΚΥΡΙΟΥ· Ὁ ΛΟΓΟΣ ΕΚ ΠΑΤΡΟΣ.
Word of the Lord: the Word from the Father.

270. 'ΡΗΜΑ ΚΤΡΙΟΥ· ΤΟ ΩΜΕΓΑ.

Word of the Lord: the Last.

271. 'ΥΠΑΡΞΙΣ· 'Η ΜΕΓΑΛΗ ΠΑΡΑΚΛΗΣΙΣ ΤΗΣ
ΑΛΗΘΕΙΑΣ.

Substance: the Great Consolation of Truth.

272. ΠΑΡΘΕΝΟΣ ΛΟΓΟΣ· ΜΕΓΑΛΗ ΔΥΝΑΜΙΣ ΙΗΣΟΥ.

Virgin Word: Great Power of Jesus.

273. ΠΑΡΘΕΝΟΣ ΛΟΓΟΣ· ΒΑΣΙΛΕΥΣ ΑΘΑΝΑΤΟΣ.

Virgin Word: Immortal King.

274. ΠΑΡΘΕΝΟΣ ΛΟΓΟΣ· 'Η ΑΝΑΣΤΑΣΙΣ· 'Η ΕΓΚΑΙΝΙΣΙΣ.

Virgin Word: The Resurrection: The Renewal.

275. ΠΑΡΘΕΝΟΣ ΛΟΓΟΣ· ΘΡΟΝΟΣ ΣΟΦΙΑΣ.

Virgin Word: Throne of Wisdom.

276. ΠΑΡΘΕΝΟΣ ΛΟΓΟΣ· ΑΝΑΚΤΙΣΙΣ ΙΗΣΟΥ.

Virgin Word: New Creation of Jesus.

277. 'Η ΑΛΗΘΙΝΗ ΜΑΘΗΣΙΣ· ΑΠΟΚΑΛΥΨΙΣ ΑΛΗΘΕΙΑΣ.

The True Teaching: Revelation of Truth.

278. 'Η ΑΛΗΘΙΝΗ ΜΑΘΗΣΙΣ· ΤΟ ΒΑΠΤΙΣΜΑ ΤΗΣ
ΑΛΗΘΕΙΑΣ.

The True Teaching: the Baptism of Truth.

279. 'Η ΑΛΗΘΙΝΗ ΜΑΘΗΣΙΣ· ΑΛΗΘΟΣΤΗΝΗ ΚΤΡΙΟΥ.

The True Teaching: Truth of the Lord.

280. 'Η ΑΛΗΘΙΝΗ ΜΑΘΗΣΙΣ· ΤΟ ΑΛΗΘΙΝΟΝ ΜΥΣΤΗΡΙΟΝ.

The True Teaching: the True Mystery.

281. 'Η ΑΛΗΘΙΝΗ ΜΑΘΗΣΙΣ· 'Η ΣΩΤΗΡΙΑ ΙΣΡΑΗΛ.

The True Teaching: the Salvation of Israel.

282. 'Η ΑΛΗΘΙΝΗ ΜΑΘΗΣΙΣ· 'Η ΝΙΚΗ ΧΡΙΣΤΟΥ.

The True Teaching: the Victory of Christ.

283. Ἡ ΑΛΗΘΙΝΗ ΜΑΘΗΣΙΣ· ΠΑΤΗΡ· ὙΙΟΣ καὶ ΠΝΕΥΜΑ.
The True Teaching: Father, Son, and Holy Ghost.
284. ΠΝΕΥΜΑ· ΜΕΓΑΛΗ ΔΥΝΑΜΙΣ ΚΥΡΙΟΥ.
Spirit: Great Power of the Lord.
285. ΠΑΡΘΕΝΟΣ + ΜΕΣΣΙΑΣ· Ἡ ΔΥΝΑΜΙΣ ΘΕΟΥ.
Virgin + Messiah: the Power of God.
286. ΕΚΠΟΡΕΥΣΙΣ· ΔΥΝΑΜΙΣ ΛΟΓΟΥ.
"Procession": Power of the Word.
287. ΤΟ ΘΕΙΟΝ ΠΝΕΥΜΑ· ΔΥΝΑΜΙΣ ΛΟΓΟΥ.
The Holy Ghost: Power of the Word.
288. ΠΝΟΗ ΠΝΕΥΜΑΤΟΣ· Ἡ ΝΥΜΦΗ.
Breath of the Spirit: the Bride.
289. ΠΝΟΗ ΠΝΕΥΜΑΤΟΣ· Ἡ ΚΟΡΗ ΚΟΣΜΟΥ.
Breath of the Spirit: Virgin of the World.
290. ΣΑΡΞ ΚΑΙ ΑἷΜΑ· Ἡ ΕΠΙΦΑΝΕΙΑ ΤΟΥ ΘΕΟΥ.
Flesh and Blood: the Manifestation of God.
291. ΤΕΛΕΙΑ ΑΓΑΠΗ· Ἡ ΕΠΙΦΑΝΕΙΑ ΤΟΥ ΘΕΟΥ.
Perfect Love: the Manifestation of God.
292. ΕΣΧΑΤΟΣ ΑΔΑΜ· ΤΟ ΠΝΕΥΜΑ.
The Last Adam: the Spirit (1 Cor. xv.).
293. ΠΝΕΥΜΑ ΖΩΟΠΟΙΟΥΝ· Ἡ ΠΑΡΑΘΗΚΗ.
A Quickening Spirit: the Deposit.
294. ΛΟΓΟΣ ΠΝΕΥΜΑΤΟΣ· Ὁ ΤΕΛΕΙΟΣ ΑΝΗΡ.
Logos of the Spirit: the Perfect Man.
295. Ἡ ΘΕΙΑ ΔΥΝΑΜΙΣ ἉΓΙΟΥ ΠΝΕΥΜΑΤΟΣ.
The Divine Power of the Holy Spirit.
296. Ὁ ΕΣΧΑΤΟΣ ΑΔΑΜ· ΘΕΟΤΗΣ· ΘΕΟΣ.
The Last Adam: Godhead: God.

Following this list we present a series having reference to the Church and the Heavenly City as symbolised in

the perfect symmetry of the Cube. With this are connected the names Peter and Cephas.

297. ΣΙΩΝ ΟΡΟΣ· ΔΟΜΟΣ ΘΕΟΥ.

Mount Sion : Abode of God.

298. ΣΙΩΝ ΟΥΡΑΝΙΟΣ· Ἡ ΚΛΗΡΟΝΟΜΙΑ.

Heavenly Sion : the Inheritance.

299. ΠΟΛΙΣ ΣΙΩΝ· ΕΚΚΛΗΣΙΑ ΕΠΙ ΚΗΦΑ.

City of Sion : Church on Cephas.

300. Ἡ ΟΙΚΟΔΟΜΙΑ ΕΝ ΧΡΙΣΤΩ.

The Building in Christ.

301. Ὁ ΛΙΘΟΣ ΑΚΡΟΓΩΝΙΑΙΟΣ· ΕΜΜΑΝΟΥΗΛ.

The Corner-Stone : Emmanuel.

302. Ἡ ΠΟΛΙΣ ΧΡΥΣΟΥΣ.

The Golden City.

(Note that Σαλῆμ ἡ χρυσοῦς = 2257 = 37×61 .)

303. Ὁ ΚΥΒΟΣ· Ἡ ΕΚΚΛΗΣΙΑ· Ἡ ΠΝΕΥΜΑΤΙΚΗ ΠΟΛΙΣ.

The Cube : the Church : the Spiritual City.

304. Ὁ ΚΥΒΟΣ· Ἡ ΜΟΡΦΗ ὙΙΟΥ.

The Cube : the Form of the Son.

305. Ἡ ΚΥΒΙΚΗ ΕΚΚΛΗΣΙΑ· Ἡ ΜΟΡΦΗ ὙΙΟΥ.

The Cubic Church : the Form of the Son.

306. Ἡ ΟΘΟΝΗ ΜΕΓΑΛΗ ΚΥΒΙΚΗ· Ἡ ΜΟΡΦΗ ὙΙΟΥ.

The Cubic "Great Sheet" : the Form of the Son.

307. ΚΥΒΟΣ· ΘΗΣΑΥΡΟΣ ΙΗΣΟΥ.

A Cube : Treasury of Jesus.

308. Ἡ ΚΥΒΙΚΗ ΜΟΡΦΗ ΕΚΚΛΗΣΙΑΣ ΙΗΣΟΥ.

The Cubic Form of the Church of Jesus.

309. Ἡ ΠΕΤΡΑ Ἡ ΚΥΒΙΚΗ· ΕΙΚΩΝ ΝΑΟΥ.

The Cubic Rock : Image of the Temple.

310. ΜΕΓΕΘΗ ΚΤΒΟΤ· ΕΙΚΩΝ ΝΑΟΤ.

Dimensions of the Cube: Image of the Temple.

311. ΤΡΙΑ ΜΕΓΕΘΗ· ΕΙΚΩΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.

Three Dimensions: Image of the Church.

312. 'Η ΠΕΤΡΑ 'Η ΚΤΒΙΚΗ· 'Η ΖΩΣΑ ΠΟΛΙΣ.

The Cubic Stone: the Living City.

313. IHVH-ShLVM (Jehovah-Shalom)	}	· 962
= ΟΡΑΣΙΣ ΕΙΡΗΝΗΣ (Vision of Peace)		
ΕΙΚΩΝ ΝΑΟΤ (Image of the Temple)		· 1406

2368

314. ΤΡΙΑΣ ΤΕΛΕΙΑ (962)· ΕΙΚΩΝ ΝΑΟΤ.

Perfect Trinity: Image of the Temple.

315. ΤΡΙΑ ΜΕΓΕΘΗ· ΜΟΡΦΗ ΤΡΙΑΔΟΣ ΘΕΟΤ.

Three Dimensions: Form of the Trinity of God.

(481 + 1887)

316. ΤΟ ΜΕΤΑΚΤΒΟΝ· 'ΑΓΙΑ ΤΡΙΑΣ ΘΕΟΤ.

The Metacube: Holy Trinity of God.

(NOTE.—τὸ ἔσοπτρον τῆς τριάδος—the Mirror of the Trinity = 2438 = Ἰησοῦς ὁ Χριστός. There is an obvious symbolism of the Trinity in the three co-equal dimensions of the Cube" Ἀλς κύβος σωτήρ = 2331 = 37×63 = Πρόσωπα Κυρίου.)

317. 'Η ΤΡΙΠΛΟΗ ΤΟΤ ΚΤΒΟΤ.

The Triplicity of the Cube.

318. ΚΤΒΙΚΑ ΠΡΟΣΩΠΑ ΘΕΟΤ.

Cubic Faces of God.

319. ΠΡΟΣΩΠΑ ΚΥΡΙΟΤ λζ'.

Thirty-seven faces of the Lord (as in the Metacube).

320. ΓΕΜΑΤΡΙΑ ΛΙΘΟΤ 'ΕΞΑΓΩΝΟΤ.

Gematria (or Geometry) of the Six-sided Stone.

(or, γεματρία ψυχῆς.)

321. ΑΛΗΘΕΙΑ· Ὁ ΝΟΜΟΣ ΤΗΣ ΣΥΜΜΕΤΡΙΑΣ.

Truth: the Law of Symmetry.

322. ἈΛΣ ΚΤΒΟΣ ΤΕΛΕΙΟΣ· Ὁ ΠΕΤΡΟΣ.

Perfect Salt-Cube: the Stone (Peter).

(The geometrical teaching attributed to St. Peter in the xviith Clementine Homily seems confirmatory of some such symbolism.)

323. ΚΤΒΟΣ ἈΛΟΣ· ΤΕΛΕΙΟΣ ΠΕΤΡΟΣ.

Salt-Cube: Perfect Stone.

324. ῬΗΜΑ ΚΑΛΟΝ ΓΕΩΜΕΤΡΙΑΣ ΘΕΟΥ.

Perfect Word of the Geometry of God.

325. ΩΜΕΓΑ· ΔΙΔΑΧΗ ΚΤΒΟΥ.

The Last: Teaching of the Cube.

(NOTE.—The Cube is always the “Omega” in the gnostic Geometry.)

326. Ὁ ΠΕΤΡΟΣ Ὁ ΛΙΘΟΤΡΓΟΣ· Ἡ ΜΕΓΑΛΗ ΠΕΤΡΑ (*ἁκρόπολις*).

Peter the Stonemason: the Great Rock.

327. ΚΗΦΑΣ Ὁ ΠΕΤΡΟΣ· Ὁ ΕΝΕΡΓΗΣ ΛΟΓΟΣ.

Cephas the Rock: the Powerful Word.

328. ΚΗΦΑΣ Ἡ ΠΕΤΡΑ Ἡ ΚΤΒΙΚΗ· Ὁ ΛΟΓΟΣ ΕΝ ΕΝΕΡΓΕΙΑ.

Cephas the Cubic Rock: the Word in Action.

329. Ἡ ΚΑΛΗ ΠΟΛΙΣ ΘΕΟΥ ΖΩΝΤΟΣ.

The Beautiful City of the Living God.

330. Ὁ ΚΤΒΙΚΟΣ ΠΕΤΡΟΣ· Ὁ ΑΛΗΘΙΝΟΣ ΛΟΓΟΣ.

The Cubic Stone: The True Logos.

331. ΚΤΒΙΚΟΣ ΠΕΤΡΟΣ· ΔΙΔΑΧΗ ΑΛΗΘΕΙΑΣ.

Cubic Stone: Teaching of Truth.

332. Ἡ ΘΕΙΑ ΣΟΦΙΑ· ΕΠΙΦΑΝΕΙΑ ΚΤΒΟΥ.

The Divine Wisdom: Superficies of the Cube.

(For *ἐπίφανεια κυβου* we may read *ὀπτασία κυβου*—compare also Nos. 259—261.)

333. Ὁ ΚΥΒΙΚΟΣ ΠΕΤΡΟΣ ΚΥΡΙΑΚΟΣ.

The Cubic Stone of the Lord.

334. ΠΕΤΡΟΣ· ΤΟ ΚΥΒΙΚΟΝ ΚΥΡΙΑΚΟΝ.

Peter: the Cubic Church.

335. ΚΗΦΑΣ· ΤΕΛΕΙΟΣ ΠΕΤΡΟΣ ΑΛΗΘΕΙΑΣ.

Cephas: Perfect Stone of Truth.

336. ΤΕΛΕΙΟΣ ΠΕΤΡΟΣ ΔΙΚΑΙΟΤΗΤΟΣ.

Perfect Stone of Rightness.

337. ΤΕΛΕΙΟΣ ΛΟΓΟΣ· ΤΕΛΕΙΟΣ ΠΕΤΡΟΣ.

Perfect Word: Perfect Stone.

338. Ὁ ΠΕΤΡΟΣ· Ὁ ΚΥΒΟΣ· Ἡ ΔΙΚΑΙΟΣΥΝΗ.

” ” ΣΟΦΙΑ.

Peter: the Cube: the Righteousness (or Wisdom).

339. ΟΥΡΑΝΙΑ ΒΑΣΙΛΕΙΑ· ΚΥΒΙΚΟΣ ΠΕΤΡΟΣ (or, οὐρανός).

Heavenly Kingdom: Cubic Stone.

340. ΚΥΒΟΣ ΚΗΦΑ· Ὁ ΚΕΦΑΛΙΤΗΣ (sc. λίθος).

Cube of Cephas: the Headstone.

341. ΤΕΛΕΙΟΣ ΛΙΘΟΣ· Ὁ ΟΙΚΟΣ ΕΠΙ ΤΗΝ ΠΕΤΡΑΝ.

Perfect Stone: the House upon the Rock.

342. ΤΕΛΕΙΟΣ ΛΙΘΟΣ· ΤΟ ΠΛΗΡΩΜΑ.

Perfect Stone: the Fulness.

343. ΤΕΛΕΙΟΣ ΛΙΘΟΣ· Ἡ ΕΚΚΛΗΣΙΑ ΕΠΙ ΠΕΤΡΑΝ
ΚΕΙΜΕΝΗ.

Perfect Stone: the Church set on a Rock.

(NOTE.—In St. Matt. v. 14 we have “πόλις ἐπάνω ὄρους κειμένη”—“a city set on a hill”, and ἐπάνω ὄρους = 1776 = 2×888 .)

344. ἌΛΣ ΣΩΤΗΡ· ΚΗΦΑΣ.

Preserving Salt (Saviour): Cephas.

(NOTE.—Hesychius gives ὁ τοῦ ἄλος χόνδρος as an interpretation of σωτήρ.)

345. ΤΡΙΑΣ ΤΕΛΕΙΑ· ΒΑΠΤΙΣΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ.

Perfect Trinity: Baptism of Truth. (See Gematria of the "Three Logoi" in the Baptism of Jesus by John.)

346. ΜΑΘΗΣΙΣ ΕΚΚΛΗΣΙΑΣ· 'Ο ΠΥΘΑΓΟΡΙΚΟΣ ΛΟΓΟΣ.

Teaching of the Church: the Formula of Pythagoras.

NOTE.—The number 962, which is the basis of the first part of the above sentences, is one of those numbers which point most clearly to a knowledge of the geometry of the transcendental world on the part of the ancient "illuminati". It is the sum of the fourth powers of the numbers 3, 4, and 5, and there is a great deal more to be said where the metacube is concerned, as its Gematria is very significant. 1406, the complement, is also a metacubic number of 19×74 .

347. 'Ο ΑΜΗΝ· ΘΕΟΣ ΕΚ ΘΕΟΥ (962)· 'Ο 'ΥΙΟΣ· ΜΕΣΣΙΑΣ.

The Amen: God of God: the Son: Messiah.

348. 'Ο ΑΜΗΝ· ΘΕΟΣ ΕΚ ΘΕΟΥ· ΑΛΗΘΙΝΟΝ ΜΥΣΤΗΡΙΟΝ.

The Amen: God of God: True Mystery.

349. 'ΕΙΣ ΘΕΟΣ 'Ο ΜΟΝΟΣ· 'ΕΙΣ ΘΕΟΣ 'Ο ΚΥΡΙΟΣ.

One God, the Only One: One God, the Lord.

350. 'ΕΙΣ ΘΕΟΣ 'Ο ΜΟΝΟΣ· ΘΕΟΣ ΜΟΝΟΣ ΕΚ ΜΟΝΟΥ.

One God, the Only One: only God from only God.

351. 'ΕΙΣ ΘΕΟΣ 'Ο ΜΟΝΟΣ· 'Ο ΘΕΟΣ ΖΩΗΣ.

One God, the Only One: the God of Life.

352. 'ΕΙΣ ΘΕΟΣ 'Ο ΜΟΝΟΣ· 'Η ΜΟΝΑΣ ΚΥΡΙΟΥ.

One God, the Only One: the Unity (Monad) of the Lord.

353. ΕΙΣ ΘΕΟΣ Ὁ ΜΟΝΟΣ· Ὁ ΠΑΤΗΡ· ΠΑΡΑ-
ΚΛΗΤΟΣ (*πατήρ υἱοῦ*).

One God, the Only One: the Father: Paraclete.

354. ΕΙΣ ΘΕΟΣ Ὁ ΜΟΝΟΣ· ΚΥΡΙΟΣ· Ὁ ΘΡΟΝΟΣ.
One God, the Only One: Lord: the Throne.

355. ΕΙΣ ΘΕΟΣ Ὁ ΜΟΝΟΣ· Ὁ ΑΛΗΘΗΣ ΛΟΓΟΣ·
ΘΕΟΣ ΕΠΙ ΠΑΣΙ.

One God, the Only One: the True Word: God
over All.

356. ΕΙΣ ΘΕΟΣ Ὁ ΜΟΝΟΣ· ὙΠΑΡΞΙΣ· Ὁ ΛΟΓΟΣ
ΕΝ ΙΔΕΑ.

One God, the Only One: Substance: the Word
in Idea.

357. Ὁ ΜΕΓΑΣ ὙΙΟΣ· ΕΙΚΩΝ ΘΕΟΥ.
The Great Son: Image of God.

358. ἹΕΡΕΤΣ ΣΑΛΗΜ· ΕΙΚΩΝ ΘΕΟΥ.
Priest of Salem: Image of God.

359. ἹΕΡΕΤΣ ΣΑΛΗΜ· Ὁ ΕΠΙ-ΙΕΡΕΤΣ ΘΕΟΥ.
Priest of Salem: High-Priest of God.

360. ἹΕΡΕΤΣ ΣΑΛΗΜ· ὙΙΟΣ ΚΑΙ ΚΛΗΡΟΝΟΜΟΣ.
Priest of Salem: Son and Heir.

361. ἹΕΡΕΤΣ ΣΑΛΗΜ· ἍΓΙΟΝ ΘΕΟΥ ΠΑΤΡΟΣ.
(ἹΕΡΟΝ ἍΓΙΟΝ ΚΥΡΙΟΥ.)

Priest of Salem: Sanctuary of God the Father.

362. ΕΥΑΓΓΕΛΙΟΝ ΒΑΣΙΛΕΙΑΣ· Ἡ ΖΩΗ ΕΚ ΘΕΟΥ.
Gospel of the Kingdom: the Life from God.

363. ΕΥΑΓΓΕΛΙΟΝ ΒΑΣΙΛΕΙΑΣ· Ὁ ΛΟΓΟΣ ΤΗΣ
ΕΙΡΗΝΗΣ.

Gospel of the Kingdom: the Word of the Peace.

364. ΕΥΑΓΓΕΛΙΟΝ ΒΑΣΙΛΕΙΑΣ· ΘΕΟΤΗΣ ΕΚ ΠΑΡ-
ΘΕΝΟΥ.

Gospel of the Kingdom: Deity from a Virgin.

365. ΕΤΑΓΓΕΛΙΟΝ ΒΑΣΙΛΕΙΑΣ· ΙΗΣΟΥΣ ΣΑΡΞ ΚΑΙ
 'ΑΙΜΑ.

Gospel of the Kingdom : Jesus, Flesh and Blood.

366. ΕΤΑΓΓΕΛΙΟΝ ΒΑΣΙΛΕΙΑΣ· 'ΟΙ ΣΩΖΟΜΕΝΟΙ.

Gospel of the Kingdom : the Saved.

367. ΒΡΕΦΟΣ ΑΝΗΡ· ΙΗΣΟΥΣ ΣΑΡΞ ΚΑΙ 'ΑΙΜΑ.

A Man-Child : Jesus, Flesh and Blood.

368. ΒΡΕΦΟΣ ΑΝΗΡ· ΑΛΗΘΩΣ ΘΕΟΣ.

A Man-Child : God Indeed.

369. ΒΡΕΦΟΣ ΑΝΗΡ· ΔΙΑΘΗΚΗ ΑΛΗΘΕΙΑΣ ΚΥ-
 ΡΙΟΤ.

A Man-Child : Covenant of the Lord's Truth.

370. ΒΡΕΦΟΣ ΑΝΗΡ· ΟΙΚΟΣ ΘΕΟΤΗΤΟΣ.

A Man-Child : Temple of the Godhead.

371. 'Η ΠΑΣΑ ΕΞΟΥΣΙΑ· 'Η ΑΛΗΘΕΙΑ ΕΚ ΘΕΟΥ
 ΠΑΤΡΟΣ.

The Full Authority : the Truth from God the
 Father.

372. 'Η ΠΑΣΑ ΕΞΟΥΣΙΑ· 'Ο ΛΟΓΟΣ ΤΗΣ ΕΙΡΗΝΗΣ.

The Full Authority : the Word of Peace.

373. 'Ο ΘΕΟΣ ΤΗΣ ΓΗΣ· 'Ο ΜΕΣΣΙΑΣ· 'Ο ΘΡΟΝΟΣ.

The God of the Earth (Gen. xxiv. 3) : the Mes-
 siah : the Throne.

374. 'Ο ΘΕΟΣ ΤΗΣ ΓΗΣ· ΘΕΟΣ ΑΚΑΤΑΛΗΠΤΟΣ.

The God of the Earth : God Incomprehensible.

375. 'Ο ΘΕΟΣ ΤΗΣ ΓΗΣ· ΑΛΦΑ· ΜΕΣΙΤΗΣ.

The God of the Earth : First : Mediator.

376. 'Ο ΜΕΓΑΣ ΛΟΓΟΣ ΕΙΡΗΝΗΣ· 'Ο ΑΡΧΗΓΕΤΗΣ.

The Great Word of Peace : the First Leader.

377. 'Ο ΜΕΓΑΣ ΛΟΓΟΣ ΕΙΡΗΝΗΣ· ΛΟΓΟΣ ΑΛΗ-
 ΘΕΙΑΣ· 'Η ΠΑΡΑΚΛΗΣΙΣ.

The Great Word of Peace : Word of Truth :
 the Comfort.

378. Ὁ ΘΕΟΣ ΤΗΣ ΓΗΣ· ΠΝΕΥΜΑ ΤΗΣ ΓΗΣ.
The God of the Earth: Spirit of the Earth.
379. Ἡ ΑΟΡΑΤΟΣ ΕΚΚΛΗΣΙΑ· ΟΙΚΟΔΟΜΙΑ ΚΤ-
ΡΙΟΥ (Σαλήμ ἡ ζῶσα).
380. Ἡ ΠΑΓΚΡΑΤΟΡΙΑ· Ἡ ΕΞΟΥΣΙΑ ΘΕΟΥ.
Omnipotence: the Authority of God.
381. Ἡ ΠΑΓΚΡΑΤΟΡΙΑ· ΜΕΓΙΣΤΟΣ ΝΟΜΟΣ.
Omnipotence: the Greatest Law.
382. Ἡ ΠΑΓΚΡΑΤΟΡΙΑ· ΑΛΦΑ· Ὁ ΜΕΣΙΤΗΣ.
Omnipotence: First: the Mediator.
383. Οἱ ΚΕΚΛΗΜΕΝΟΙ ΤΗΣ ΑΛΗΘΕΙΑΣ· ΚΕΚΛΗ-
ΜΕΝΟΙ ΚΤΡΙΟΥ.
Those called of Truth: the Lord's Chosen.
384. ὙΙΟΣ ΜΟΝΟΣ· Ὁ ΛΕΙΤΟΥΡΓΟΣ.
Only Son: the Minister.
385. ὙΙΟΣ ΜΟΝΟΣ· ΑΑΦΑ· Ὁ ΜΕΣΙΤΗΣ.
Only Son: First: the Mediator.
386. ὙΙΟΣ ΜΟΝΟΣ· Ὁ ΠΑΡΑΚΛΗΤΟΣ ΑΛΗΘΙΝΟΣ.
Only Son: the True Comforter.
387. ὙΙΟΣ ΜΟΝΟΣ· ΚΡΙΤΗΣ ΤΕΛΕΙΟΣ.
Only Son: Perfect Judge.
388. ΜΕΓΑΣ ΑΙΩΝ· ΟΥΣΙΟΤΗΣ.
Great Aeon: Essence.
389. ὙΙΟΣ ΜΟΝΟΣ· ΛΟΓΟΣ ΕΙΡΗΝΗΣ ΘΕΟΥ.
Only Son: Word of the Peace of God.
390. ΤΟ ἉΓΙΑΣΜΑ ΘΕΟΥ· ΠΕΤΡΑ ΤΗΣ ΑΛΗΘΕΙΑΣ.
The Sanctuary of God: Rock of the Truth.
391. ΣΑΒΒΑΤΟΝ ΘΕΟΥ· ΘΕΜΕΛΙΟΣ ΤΗΣ ΕΙΡΗΝΗΣ.
Sabbath of God: Foundation of the Peace.
392. ΟΥΣΙΑ ΑΠΕΙΡΟΣ· Ἡ ΑΛΗΘΕΙΑ· ΛΟΓΟΣ ΕΚ
ΠΑΤΡΟΣ.
Infinite Essence: Truth: Word from the Father.

393. ΟΥΣΙΑ ΑΠΕΙΡΟΣ· 'Ο ΘΕΟΣ ΔΙ' ΟΝ ΤΑ ΠΑΝΤΑ.

Infinite Essence: the God for Whom are all Things.

394. ΟΥΣΙΑ ΑΠΕΙΡΟΣ· ΟΝΟΜΑ ΑΠ' ΑΡΧΗΣ.

Infinite Essence: Name from the Begining.

395. ΟΥΣΙΑ ΑΠΕΙΡΟΣ· ΛΟΓΟΣ ΑΛΗΘΕΙΑΣ ΠΡΟΣ ΘΕΟΝ.

Infinite Essence: Word of Truth towards God.

396. ΟΥΣΙΑ ΑΠΕΙΡΟΣ· ΘΕΟΣ ΑΛΗΘΙΝΟΣ· 'Ο ΠΑΤΗΡ.

Infinite Essence: Very God: the Father.

397. ΟΥΣΙΑ ΑΠΕΙΡΟΣ· ΒΑΣΙΛΕΙΑ ΘΕΟΤΗΤΟΣ.

Infinite Essence: Kingdom of the Deity.

For ΟΥΣΙΑ ΑΠΕΙΡΟΣ see Clem. Hom. xvii. ix.

398. ΠΑΡΘΕΝΟΣ ΟΥΡΑΝΙΑ· ΒΑΣΙΛΕΙΑ ΘΕΟΤΗΤΟΣ.

Heavenly Virgin: Kingdom of the Godhead.

399. ΠΑΡΘΕΝΟΣ ΟΥΡΑΝΙΑ· 'Η ΠΑΡΑΘΗΚΗ 'Η ΜΥΣΤΙΚΗ.

400. Α· Ω· ΑΜΗΝ· ΘΕΟΣ· ΑΜΗΝ· ΜΟΝΟΣ ΕΚ ΜΟΝΟΥ.

First: Last: Amen: God: Amen: Only of Only (God).

401. ΑΜΗΝ· ΜΟΝΟΣ ΕΚ ΜΟΝΟΥ· 'Ο ΚΟΣΜΟΠΟΙΟΣ ΘΕΟΣ.

Amen: Only of Only: the God who Created the World.

402. 'ΕΙΣ ΚΥΡΙΟΣ 'Ο ΑΜΗΝ· 'Ο ΘΕΟΣ ΚΟΣΜΟΠΟΙΟΣ.

One Lord: the Amen: the God who Created the World.

403. ΑΡΧΗ ΑΛΗΘΕΙΑΣ· ΠΑΛΑΙΟΣ 'ΗΜΕΡΩΝ.

Beginning of Truth: Ancient of Days.

404. Ὁ ΘΕΟΠΛΑΣΤΗΣ· ΠΑΛΑΙΟΣ ἩΜΕΡΩΝ.
The Divine Creator: the Ancient of Days.
405. ΛΟΓΟΣ ΚΑΘ' ΟΛΟΤ· ΠΑΛΑΙΟΣ ἩΜΕΡΩΝ.
Word Universal: Ancient of Days.
406. ΤΕΛΕΣΤΙΚΗ ΕΠΙΠΝΟΙΑ· ΔΙΑΝΟΗΜΑ ΚΤΡΙΟΤ.
407. ΒΑΣΙΛΕΙΑ ΜΕΣΣΙΟΤ· ΟΙΚΟΔΟΜΙΑ ΤΗΣ ΕΙ-
ΡΗΝΗΣ.
Kingdom of the Messiah: Dwelling of Peace.
408. ἩΛΙΟΣ ΑΔΩΝΑΙ· ΑΓΓΕΛΟΣ ΤΗΣ ἩΜΕΡΑΣ.
The Sun: Adonai (Lord): Messenger of the Day.
409. Ὁ ΛΟΓΟΣ· Ὁ ΑΡΤΟΣ· Ἡ ΑΛΗΘΙΝΗ ΔΙΑΘΗΚΗ
ΚΤΡΙΟΤ.
The Word: Bread: the true Covenant of the
Lord.

The preceding list of specimens of Gematria of the name of Jesus Christ include the most striking examples at present to be found—either as single words or as combinations—upon the numbers which are multiples of 37. Thus it will be seen that each such sentence divides into two parts, and both are, by Gematria, within this category.

We have now to consider another and no less important class of words framed to give the number 2368. These generally are not susceptible of division into two numbers obviously proportionate, though in some cases a geometrical analogy may be found.

The first and principal sentence built on the number 2368 in this class is Ὁ ΘΕΟΣ ΤΩΝ ΘΕΩΝ—The God of God, and with this we shall head the list.

410. Ὁ ΘΕΟΣ ΤΩΝ ΘΕΩΝ.
The God of Gods.
411. Ὁ ἍΓΙΟΣ ΤΩΝ ἍΓΙΩΝ.
The Holy One of Holy Ones.

412. Ὁ ΑΓΑΘΟΣ ΤΩΝ ΑΓΑΘΩΝ.

The Good One of Good Ones.

413. ΤΟ ἉΓΙΟΝ ἉΓΙΩΝ ΚΥΡΙΟΥ.

The Holy of Holies of the Lord.

414. ἉΓΙΟΝ ἉΓΙΩΝ ΚΥΡΙΟΥ ΔΙΗΝΟΙΓΜΕΝΟΝ.

The Lord's Holy of Holies Opened.

415. ΣΤΗΚΛΕΙΣΜΑ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ.

The Border of the Veil.

416. ΣΑΡΞ ΙΗΣΟΥ· ΤΟ ΚΑΤΑΠΕΤΑΣΜΑ.

The Flesh of Jesus: the Veil.

417. ΤΟ ἉΙΜΑ ΙΗΣΟΥ· Ὁ ΛΕΙΤΟΥΡΓΟΣ.

The Blood of Jesus: the Minister.

(NOTE.—In the Epistle to the Hebrews it is the Minister who enters within the Veil.)

418. ΣΑΡΞ ΚΑΙ ἉΙΜΑ ΚΥΡΙΟΥ· ΑΓΚΤΡΑ ΕΛΠΙ-
ΔΟΣ.

The Lord's Flesh and Blood: the Anchor of
Hope.

419. ΓΝΩΣΙΣ ΤΗΣ ΣΟΦΙΑΣ· Ἡ ΑΓΚΤΡΑ.

Knowledge of Wisdom: the Anchor.

420. ΣΑΡΞ ΚΑΙ ἉΙΜΑ· Ἡ ΘΥΣΙΑ Ἡ ΠΡΩΤΗ.

Flesh and Blood: the First Sacrifice.

421. ὉΜΟΟΥΣΙΟΝ ἉΓΙΟΝ ΤΟΥ ΘΕΟΥ.

The Holy Consubstantiality of God.

422. ΠΑΡΘΕΝΟΣ ΣΟΦΙΑ· Ἡ ΑΛΗΘΕΙΑ ΚΥΡΙΟΥ.

Virgin Wisdom: the Truth of the Lord.

423. Ἡ ΠΑΡΘΕΝΟΣ ΜΗΤΗΡ· ΤΟ ΠΝΕΥΜΑ· Ὁ ΛΟΓΟΣ.

The Virgin Mother: the Spirit: the Word.

424. Ὁ ΕΝΔΙΑΘΕΤΟΣ ΛΟΓΟΣ· Ἡ ΓΝΩΣΙΣ.

The Word conceived: the Gnosis.

425. Ἡ ΘΕΙΑ ΓΝΩΣΙΣ· Ἡ ΑΛΗΘΕΙΑ ΚΥΡΙΟΥ.

The Divine Gnosis: the Truth of the Lord.

426. ΙΗΣΟΥΣ ΜΕΣΙΤΗΣ ΕΚ ΜΑΡΙΑΣ ΓΕΝΝΗΘΕΙΣ.
Jesus the Mediator born of Mary.

427. Ἡ ΔΥΝΑΜΙΣ ΕΚ ΤΗΣ ΠΑΡΘΕΝΟΥ. Ἡ ΚΛΗ-
ΡΟΝΟΜΙΑ.

The Power from the Virgin: the Inheritance.

428. ΚΑΡΠΟΣ ΜΗΤΡΑΣ. ΜΕΣΣΙΑΣ. ΘΕΟΤΗΣ.
Fruit of the Womb: Messiah: Godhead.

429. ΚΑΡΠΟΣ ΕΚ ΜΗΤΡΑΣ ΤΗΣ ΠΑΡΘΕΝΟΥ.
Fruit of the Virgin's Womb.

430. ΠΑΙΣ ΚΥΡΙΟΥ. ΒΡΕΦΟΣ ΜΑΡΙΑΜ.
Child of the Lord: Babe of Mary.

431. ΠΑΙΣ ΘΕΟΥ. ΠΡΟΦΟΡΙΚΟΣ ΛΟΓΟΣ.
Child of God: the Word Uttered.

432. ΙΗΣΟΥΣ. ΕΜΜΑΝΟΥΗΛ. Ἡ ΝΙΚΗ ΕΚ ΠΑΡ-
ΘΕΝΟΥ.

Jesus: Emmanuel: Victory from a Virgin.

433. ΝΙΚΗ ΤΗΣ ἈΓΙΩΣΤΗΝΗΣ. ΝΙΚΗ ΤΗΣ ΑΓΑΘΩ-
ΣΤΗΝΗΣ.

Victory of Holiness: Victory of Goodness.

434. ΑΛΗΘΙΝΟΝ ΜΥΣΤΗΡΙΟΝ ΘΕΟΤΗΤΟΣ.
True Mystery of the Godhead.

435. Ὁ ΛΟΓΟΣ ΕΝ ΣΩΜΑΤΙ. ΤΟ ῬΗΜΑ.
The Word in the Flesh: the Word.

436. ΛΟΓΟΣ ΕΥΣΗΜΟΣ. Ἡ ΑΛΗΘΕΙΑ ΚΥΡΙΟΥ.
Word of Good Omen: the Truth of the Lord.

437. ΑΛΗΘΗΣ ΛΟΓΟΣ. ΕΠΙΓΝΩΣΙΣ ΕΙΡΗΝΗΣ (or
Λόγος εἰρήνης· ἀληθὴς ἐπίγνωσις).

True Word: Full Knowledge of Peace.

438. ΛΟΓΟΣ ΕΝΕΡΓΗΣ ΘΕΟΥ ΕΡΧΟΜΕΝΟΣ.

The Powerful Word of God that shall Come.

439. ΘΕΙΟΣ ΛΟΓΟΣ. ΕΝΟΙΚΗΤΗΡΙΟΝ ΚΥΡΙΟΥ.

Divine Logos: Dwelling of the Lord.

440. ΛΟΓΙΑ ΤΟΥ ΘΕΟΥ ΚΥΡΙΟΥ.

Sayings of the Lord God.

441. Ὁ ΠΑΝΑΓΙΟΣ ΛΟΓΟΣ· Ὁ ΠΑΡΑΚΛΗΤΩΡ.
The All-Holy Word: the Comforter.
442. Ι·Χ·Θ·Υ·Σ· ῥΗΜΑ ΚΥΡΙΟΥ.
,, Ἡ ΛΟΓΙΚΗ ΚΥΡΙΟΥ.
ICTHYS (the Sibylline acrostic): Word of the Lord.
443. ΛΟΓΟΣ ΘΕΟΥ ΚΑΤΑ ΤΗΝ ΣΟΦΙΑΝ.
Word of God according to the Wisdom.
444. ΠΑΣΑ Ἡ ΓΝΩΣΙΣ· ΝΟΥΣ ΚΑΙ ΑΛΗΘΕΙΑ.
All Knowledge: Mind and Truth.
445. ΠΝΕΥΜΑΤΙΚΗ ΣΟΦΙΑ· Ἡ ΕΙΡΗΝΗ ΘΕΟΥ.
Spiritual Wisdom: the Peace of God.
446. ΑΛΗΘΕΙΑ ΘΕΟΥ· ΑΙΩΝ ΤΗΣ ΕΙΡΗΝΗΣ.
Truth of God: Aeon of Peace.
447. ΕΙΡΗΝΗ ΠΑΤΡΟΣ· Ἡ ΠΛΗΡΩΣΙΣ.
Peace of the Father: the Fulfilling.
448. Ὁ ΜΕΣΣΙΑΣ· Ὁ ΚΥΡΙΟΣ ΤΗΣ ΑΛΗΘΕΙΑΣ.
The Messiah: the Lord of Truth.
449. ΑΓΓΕΛΟΣ ΑΓΑΠΗΣ ΚΥΡΙΟΥ· ΜΕΣΙΤΗΣ.
Messenger of the Lord's Love: Mediator.
450. Ἡ ΑΛΗΘΕΙΑ ΚΥΡΙΟΥ· Ἡ ΚΛΗΡΟΝΟΜΙΑ ΤΗΣ ΕΙΡΗΝΗΣ.
The Truth of the Lord: the Inheritance of Peace.
451. ΚΥΡΙΟΣ ΑΛΗΘΕΙΑΣ· Ἡ ΕΛΠΙΣ καὶ Ἡ ΠΙΣΤΙΣ καὶ Ἡ ΑΓΑΠΗ.
Lord of Truth: Faith, Hope, and Love.
452. Ἡ ΜΕΓΑΛΗ ΓΝΩΣΙΣ· ΦΕΡΟΜΕΝΗ ΠΝΟΗ ΒΙΑΙΑ (ἐπίγνωσις).
The Great Gnosis: a Rushing Mighty Wind.
453. Ἡ ΜΕΓΑΛΗ ΓΝΩΣΙΣ· ΒΑΣΙΛΕΙΑ ΠΑΤΡΟΣ.
The Great Gnosis: Kingdom of the Father.

454. ΤΟ ΠΝΕΥΜΑ ΑΛΗΘΕΙΑΣ· ΚΛΗΡΟΝΟΜΙΑ ΠΑΤΡΟΣ.

The Spirit of Truth: the Inheritance of the Father.

455. ΚΛΕΙΣ ΤΗΣ ΠΙΣΤΕΩΣ.

Key of the Faith.

456. ἩΛΙΟΣ ΔΙΚΑΙΩΣΕΩΣ.

Sun of Justification.

457. ΠΑΝΜΥΣΤΗΡΙΟΝ· ΠΛΗΡΩΜΑ.

All-Mystery: Fullness.

458. Ἡ ΖΩΗ· Ὁ ΤΕΚΤΩΝ.

The Life: the Builder.

459. ΟΝΟΜΑ ΣΩΤΗΡΙΑΣ· Ἡ ΘΥΡΑ.

Name of Salvation: the Door.

460. ΒΟΗΘΟΣ ΚΟΣΜΟΥ· Ὁ ΠΑΡΑΚΛΗΤΟΣ Ὁ ΜΕΓΑΣ.

Help of the World: the Great Comforter.

461. ΦΩΣ ΚΟΣΜΟΥ· Ἡ ΔΙΑΘΗΚΗ.

Light of the World: the Covenant.

462. ΦΩΣ· ΔΟΜΟΣ ΘΕΟΥ.

Light: House of God.

463. ΑΔΩΝΑΙ· Ὁ ΑΣΤΗΡ ΕΝ ΤΗ ΑΝΑΤΟΛΗ.

Adonai: the Star in the East.

464. ΒΑΣΙΛΕΥΣ ΣΑΛΗΜ· Ἡ ΚΑΤΑΦΥΓΗ.

King of Salem: the Refuge.

465. ἍΓΙΟΣ ἍΓΙΩΝ· ΟΙΚΟΣ ΚΥΡΙΟΥ.

Holy of Holies: the Lord's House.

466. Ἡ ΦΩΝΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.

The Voice of the Church.

467. Ἡ ΜΕΓΑΛΗ ΓΝΩΣΙΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.

The Great Knowledge of the Church.

468. ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΠΑΤΡΟΣ.

The Will of God the Father.

469. Ἡ ΑΓΑΠΗ ΠΑΤΡΟΣ· ΙΗΣΟΥΣ Ἡ ΘΥΣΙΑ.

The Father's Love: Jesus the Offering.

470. ΜΑΚΑΡΙΟΣ ΔΥΝΑΣΤΗΣ· ΜΕΣΙΤΗΣ.

Blessed Potentate: Mediator.

471. ΜΟΝΟΣ ΛΟΓΟΣ· ΘΕΟΣ ΠΑΝΤΩΝ.

Only Word: God of All.

472. Ὁ ΑΙΩΝΙΟΣ ΛΟΓΟΣ· Ὁ ΜΟΝΟΣ ΘΕΟΣ.

The Eternal Word: the Only God.

473. Ὁ ΛΟΓΟΣ ΚΥΡΙΟΥ· ΔΙΑΘΗΚΗ ΕΙΡΗΝΗΣ
ΘΕΟΥ.

The Word of the Lord: Covenant of the Peace
of God.

474. Ὁ ΜΕΓΑΣ ΛΟΓΟΣ ΕΙΡΗΝΗΣ· ΔΙΑΘΗΚΗ ΘΕΟΥ
ΠΑΤΡΟΣ.

The Great Word of Peace: Covenant of God
the Father.

475. Ὁ ΛΟΓΟΣ ΚΥΡΙΟΥ ΜΕΣΣΙΟΥ.

The Word of the Lord the Messiah.

476. Α· Ω· ΠΑΡΑΜΥΘΙΑ· ΔΙΑΘΗΚΗ ΘΕΟΥ ΠΑ-
ΤΡΟΣ.

First: Last: Consolation: Covenant of God
the Father.

477. ΛΟΓΟΣ ΘΕΟΥ· Ἡ ΔΙΑΘΗΚΗ· Ἡ ΕΙΡΗΝΗ ΤΟΥ
ΘΕΟΥ.

Word of the Lord: the Covenant: the Peace
of God.

478. ΘΕΟΤΗΣ· ὙΠΑΡΞΙΣ· ΔΙΑΘΗΚΗ ΕΙΡΗΝΗΣ
ΘΕΟΥ.

Godhead: Substance: Covenant of the Peace
of God.

479. Ὁ ΛΟΓΟΣ· ΜΕΣΣΙΑΣ ΘΕΟΥ· Ἡ ΑΡΧΗ· Ἡ
ΔΙΑΘΗΚΗ.

The Word: Messiah of God: the Beginning:
the Covenant.

480. ΑΡΤΟΣ ΤΗΣ ΑΛΗΘΕΙΑΣ· ΔΙΑΘΗΚΗ ΕΙΡΗΝΗΣ
ΘΕΟΥ.

Bread of Truth : Covenant of the Peace of God.

481. Ἡ ΣΑΡΞ· Ὁ ΑΡΤΟΣ· Ὁ ΛΕΙΤΟΥΡΓΟΣ.

The Flesh : the Bread : the Minister.

482. Ὁ ΛΟΓΟΣ ΕΚ ΤΟΥ ΘΕΟΥ ΕΝΣΑΡΚΟΣ.

The Word from God Incarnate.

483. Ὁ ΑΡΤΟΣ ΖΩΗΣ ΑΘΑΝΑΤΟΣ.

The Immortal Bread of Life.

484. Ὁ ΑΡΤΟΣ· ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ.

The Bread : Word of God.

485. ΕΥΧΑΡΙΣΤΙΑ· Ὁ ΑΡΤΟΣ.

Eucharist : the Bread.

486. ΑΛΗΘΩΣ Ἡ ΒΡΩΣΙΣ.

Meat Indeed.

487. ΔΕΙΠΝΟΝ ΚΥΡΙΟΥ· Ἡ ΦΙΛΑΔΕΛΦΙΑ.

The Lord's Supper : Brotherly Love.

488. ΣΩΜΑ ΙΗΣΟΥ· ΤΟ ΔΕΙΠΝΟΝ.

Body of Jesus : the Supper.

489. ΑΡΤΟΣ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ.

Bread of the Gospel.

490. Ὁ ΖΩΝ· ΣΠΕΡΜΑ ΖΩΗΣ.

The Living One : Seed of Life.

491. ΠΑΣ ΛΟΓΟΣ ΚΥΡΙΟΥ· Ὁ ΕΜΜΑΝΟΥΗΛ (or, ὁ

πᾶς λόγος Κυρίου· Ἐμμανουήλ).

The Whole Word of God : the Emmanuel.

492. Ἡ ΜΕΓΑΛΕΙΟΤΗΣ ΚΥΡΙΟΥ ΙΗΣΟΥ.

The Majesty of the Lord Jesus.

493. Ὁ ΜΕΓΑΣ ΝΟΜΟΣ ΣΩΤΗΡΙΑΣ.

The Great Law of Salvation.

494. ΤΟ ΤΡΙΣΑΓΙΟΝ ΤΟΥ ΘΕΟΥ.

The Thrice-Holy of God.

495. Ἡ ΠΟΛΥΠΟΙΚΙΛΟΣ ΣΟΦΙΑ ΕΚ ΘΕΟΥ.
The Manifold Wisdom from God.
496. Ἡ ΓΡΑΜΜΑΤΕΙΑ· Ἡ ΠΟΛΥΠΟΙΚΙΛΟΣ ΣΟΦΙΑ.
The "Grammateia": the Manifold Wisdom.
497. ΤΟ ΑΛΦΑ· ΕΥΑΓΓΕΛΙΟΝ ΤΗΣ ΕΙΡΗΝΗΣ.
The First: the Evangel of Peace.
498. ΤΟ ΩΜΕΓΑ· ΛΟΓΟΣ ΕΚ ΠΑΤΡΟΣ.
The Last: the Word from the Father.
499. ΚΑΙΝΗ ΔΙΑΘΗΚΗ· ΣΩΤΗΡΙΑ ΚΟΣΜΟΥ.
The New Covenant: the Salvation of the World.
500. ΙΗΣΟΥΣ· ΤΟ ΑΛΗΘΙΝΟΝ ΠΑΣΧΑ.
Jesus: the True Passover.

NOTE.—An experiment has been made with a view to testing the extent of the possible combinations of Gematria of this special character upon numbers slightly greater or less than 2368 and other multiples of 37. In each case it is found that no results at all equal to these, nor do they at all approach them either in extent or in rationality and consistency of meaning. The inference is therefore in favour of a genuine system of construction in the sacred vocabulary upon the basis indicated.

The foregoing list is representative of the "metacube" or "cube-difference" of 37. There are other systems of Gematria based upon the "metacubes" 7 and 19: but the demonstration of these is of necessity held over. They connote other principles in the Divine scheme.

CHAPTER IV.

SPECIMENS OF GEMATRIA FROM ST. MATTHEW XIII.

Our earliest Christian introduction to St. Matthew's Gospel is the very celebrated fragment of Papias, quoted by Eusebius (see Routh: "Reliquiae Sacrae," i. 14):—

Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνετάξατο, ἡρμήνευσε δὲ αὐτὰ ὡς ἦν δυνατὸς ἕκαστος.

This does not necessarily mean that St. Matthew did not write his Gospel in Greek, but might also be held to imply that he made a collection of the Logia in Hebrew, and left his Hebrew readers to interpret them as best they could without the Greek original or by its means. The author may be accepted as Matthew or Levi the "Publicanus", who was certainly a Galilean, as were the majority, and probably all, of the Apostles. Galilee of the Gentiles was a bi-lingual district, and it may be safely assumed that the class from which Our Lord drew his apostles had a fair working knowledge of Greek.

Greek was the commercial and political language of Syria, and such men as the βασιλικός (who was perhaps Chuza, Herod's steward), whose son was sick at Capernaum,—or Manaen, the σύντροφος of Herod the Tetrarch, would know Greek as a matter of course. Add to this the necessary commercial arithmetic of his profession—including exchange and proportionals—and St. Matthew's equipment for his work is plainly indicated. Such was

the man who left the receipt of custom for a new and higher calling. He is the royalist apostle of the Kingdom of Heaven and of the transcendental mathematics of its treasury. He combines moreover the ancient glories and hopes of his nation with the new revelation, and can write equally for Hebrew and Greek students. His Gospel has a title of its own. It is this:—

Βίβλος	γενέσεως	Ἰησοῦ	Χριστοῦ	Ῥιοῦ	Δαβίδ,
314	1268	688	1680	880	21
		Ῥιοῦ	Ἀβράαμ.		
		880	145	= 5876.*	

This title may refer to the whole book, or only to the opening portions. It is followed by a conventional or conventionalised Genealogy, which gives, not the natural descent, but the Line of Succession.

This Genealogy follows the line of the Kings from Solomon to the captivity, and then passes abruptly to the House of Nathan in the person of Salathiel, it being well known that the House of Solomon was extinct in the childless Jehoiachin and in the eunuchs of the palace of the King of Babylon. Salathiel is therefore the heir, and this principle will probably reconcile the utter divergence of the immediate ancestry of St. Joseph from that given by St. Luke.

St. Joseph was the legitimate heir to the throne, and that was why he went to Bethlehem. The significance of the four women mentioned in St. Matthew's genealogy is well understood. They constituted no bar in the royal pedigree. And to clinch the matter, the prophecy, "Behold, a Virgin shall conceive and bear a son, and they shall call his name Emmanuel," is quoted.

* = ὁ λόγος Ἰησοῦ Χριστοῦ διδασχὴ τοῦ σωτήρος = 5176.

Ἰδου, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται
 484 8 515 55 614 80 31 681
 υἱόν.

530 = 2998,

which sums the same number as:—

Ὁ Ὑιὸς Κυρίου ἐκ τῆς Παρθένου.
 Ὁ Χριστὸς Κυρίου ὁ ἀληθινός.
 Μεθ' ἡμῶν ὁ Θεός· Θεὸς Σωτήρ.
 Κύριος Ἰησοῦς ἄνθρωπος.
 Ὁ Μεσσίας Κυρίου· Μονογενὴς ἐκ πατρός.
 Μεσίτης Κυρίου Θεοῦ Πατρός.
 Ὁ Μονογενὴς Λόγος· Πλήρωμα Κυρίου.
 Ὁ Ερχόμενος· Λόγος πανάγιος Κυρίου.
 Ὁ Μεσσίας Κυρίου· ἡ Κλίμαξ ἐστηριγμένη ἐν τῇ γῇ
 (Jacob's Ladder).
 Λόγος ἀληθινός· Μεσίτης Θεοῦ Κυρίου.
 Ὁ Μεσίτης· Οὐσία Θεοῦ Κυρίου.
 Θεότης· Μεσσίας· Ὁ Ὑιὸς Κυρίου.
 Μεσσίας· Ἀληθὴς Λόγος· ἡ Δύναμις Κυρίου.
 Ὁ Μεσίτης· Λόγος Κυρίου· Μεγάλη Δύναμις.

and, of Emmanuel, the following:—

Ἐμμανουήλ Κύριος Μεσσίας ἡμῶν.
 Ἐμμανουήλ Κύριος· Μόνος Λόγος πατρός.
 Ἐμμανουήλ Κύριος· Ἀνάστασις σαρκός.
 Ἐμμανουήλ Κύριος· ἀληθινὸς Ὑιὸς μονογενής.
 Ἐμμανουήλ Μεσίτης· Λόγος Θεοῦ πρόδρομος.
 Μεθ' ἡμῶν ὁ Θεός· ὁ Μεσσίας· ἡ πᾶσα ἐξουσία.

This continues

καὶ καλέσουσι(ν) τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, 3383,
 with its interpretation.

But at this point we are brought up again against the problem of the *ν* ἐφέλκυστικόν, which, if inserted, brings

the number to 3433. This latter has the very striking gematria of

τὸ σημεῖον Χριστοῦ Κυρίου.

For "the Lord himself shall give you a sign" immediately precedes the prophecy. It is also ὁ Λόγος, Φῶς κατὰ μυστήριον.

While on the other hand the number 3383 supplies

Ἐἰς Κύριος Ἰησοῦς Χριστός.

Πρωτότοκος Λόγος Κυρίου.

Λόγος Θεοῦ προφορικός. μεθ' ἡμῶν ὁ θεός.

These seem to give the key to the number of the title—5876, which works out as follows:—

Ἐμμανουήλ. Μεθ' ἡμῶν ὁ Θεός. Λόγος ἐνσώματος.

Σωτήριον Ἰσραήλ.

Φῶς. Μυστήριον Κυρίου. Ἰησοῦς ἄνθρωπος.

Ὁ λόγος Ἰησοῦ Χριστοῦ, διδαχὴ του σωτήρος.

Χριστὸς σωτηρία θεοῦ.

The inference seems to be inevitable that Our Lord, whatever language He used to the multitudes, expounded His parables in Greek to His disciples, and they wrote and spoke in Greek to the world, leaving the doomed city of Jerusalem to its necessary destruction, though not until every possible chance had been given it.

We will now proceed to examine the Gematria of the seven parables in the thirteenth chapter of St. Matthew's Gospel, which form a complete document of which fragments appear in St. Mark and St. Luke.

They are arranged thus:—

1. The Sower: on which follows the reason for speaking in parables commencing with the statement that to the disciples is given to

know the Mysteries of the Kingdom of Heaven, and ending with the explanation of this parable.

2. The Parable of the Tares of the Field.
3. The Parable of the Grain of Mustard-seed.
4. The Parable of the Leaven and the three measures of Meal.

All these four are spoken to the multitudes from the Boat thrust out from the shore of the lake. But when the multitudes are dismissed, there is given to the disciples apart, in the house, the explanation of the Parable of the Tares. Next come three more parables, the place of delivery of which is not stated by St. Matthew, but St. Luke (ch. v. 1—11) seems to indicate that they also were delivered from St. Peter's boat just before the fishing voyage when the first miraculous draught of fishes was taken. These are:—

5. The Parable of the Treasure hidden in the Field.
6. The Parable of the One Pearl of great price.
7. The Parable of the Seine—or Drag-net.

The passage concludes with a question to the disciples as to whether they had understood all these things, and the final reply of the Lord, All these relate to the Kingdom of Heaven. And when the end is reached, there is found the concluding illustration which declares that "Every scribe who hath been made a disciple to the Kingdom of Heaven is like unto a 'Man that is a Householder' which bringeth forth out of his treasure things new and old".

The Gematria of the "man that is an householder" is as follows:—

Ἀνθρωπος οἰκοδεσποτῆς = 2347 = *Μεμνημένος τῆς σοφίας.*
(Initiate of Wisdom)

also

Μύησις τῆς Σοφίας	.	.	= Initiation of Wisdom.
Μαθητεία τῆς σοφίας Θεοῦ	.	.	= Teaching of the Wisdom of God.
Δίδαξις Γνώσεως	.	.	} = Teaching of Gnosis.
or	.	.	
Ἡ Διδασκαλία Γνώσεως	.	.	

But the Gematria of Πᾶς γραμματεὺς μαθητευθεὶς = 2358, a number of great importance in the geometrical scheme already referred to in a former chapter as that of the Voice of the Lord—Φωνὴ Κυρίου, which is Ἐπιγνώσις Κυρίου. And it links with the symbolism of the Boat, in the Gematria τὸ πλοῖον Σωτῆρος. Σωτήρ here counting as a proper name does not require the second article.

Πλοῖον—the Boat, has the number of Ἐλεος—Mercy—310. As τὸ πλοῖον it is 680 = Ὑῖός—the Son. Add to this the 800 of Κύριος or Πίστις and we have the total 1480 = ΧΡΙΣΤΟΣ. And if to τὸ πλοῖον Σωτῆρος be added 888 the number of ΙΗΣΟΥΣ, we have 3246 which is ἡ θάλασσα σιῶπα πεφίμωσο. But it is when the Gematria of the Kingdom of Heaven is studied the subject begins to develop, for

Ἡ Βασιλεία τῶν οὐρανῶν	= 2888 = ΧΡΙΣΤΟΣ ΣΩΤΗΡ.
	= Χριστὸς ἡ πέτρα πνευματική.
	= Νόμος τοῦ Κυρίου Ἰησοῦ.
	= Ὁ Λόγος Θεοῦ ὁ Μεσσίας Θεοῦ πατρός.

There also appear some well-recognised types of Our Lord, such as

Κύριος Ἰησοῦς ὁ δεύτερος Αδάμ,

and also, by the strange geometry of the system, after

mentioning Μυστήριον τοῦ Κύκλου—2888, there may be given Μελχισεδέκ· μέγας Ἱερεὺς Κυρίου—2888, being the circumference of the circle of which 919, the number of ΜΕΛΧΙΣΕΔΕΚ is the diameter. But about Melchisedec we have many things to say and hard to be uttered, which may be left until we come to deal with the work of that wonderful Gnostic who wrote the Epistle to the Hebrews.

The section of St. Matthew's Gospel dealing with these parables might well be headed "Αἱ ζ' παραβολαὶ τῆς βασιλείας τῶν οὐρανῶν" with the Gematria 3901, for this is also

Τὰ λόγια τοῦ Χριστοῦ· Εὐαγγέλιον βασιλείας.
Μυστήριον· Κύριος Χριστὸς ὁ Λόγος,

and also Ἡ Γνώσις Θεοῦ added to Ἀλιεῖς ἀνθρώπων.

The parables can now be taken in order. The first is that of the Sower. The scenery has been described in countless sermons as probably actually in view from the boat at the time. The purport of the parable is quite obvious: the Word is being preached and will be received by various sorts of folk in various ways with results according. That is to say, the lesson is not so much on the Kingdom of Heaven itself as on the reception of the Gospel of it. So there is not much mystery, nor is the wording so exact and constant as in the remaining parables. It may be well to refer to what St John the Baptist said of the Lord (ch. iii. 12) "whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." For St. Irenaeus refers to this passage as interpreted by certain Gnostics (adv. Haer. 1, I. 6, Harvey vol. 1, p. 30). They interpreted τὸ πτυδὸν as the Cross—σταυρὸς, which burnt up all material things. Now τὸ πτυδὸν counts 1270, whilst σταυρὸς is 1271. In

connection with this it may be noted that Clement of Alexandria somewhere speaks of *κατάληψις*, 1270, as the first step to the Gnosis, ἡ Γνώσις = 1271 = *σταυρός*.

But the Floor, ἡ ἄλων, counts 889, and ἸΗΣΟΥΣ 888, while *πῦρ ἄσβεστον*, 1408, has the number of *σωτήρ*, and the Chaff, τὸ ἄκυρον, counts as τὸ πτώμα, 1591. The error of one unit in the count disappears on balance, 889 + 1270 = 888 + 1271.

Ὁ ΣΠΕΙΡΩΝ—the Sower, has the number 1315, which is by Gematria the number of the Lord (κύριός ἐστι = 1315) and of the Teaching of Jesus, διδαχὴ Ἰησοῦ, and of His Apostles, ἀπόστολοι Θεοῦ.

Ὁ ΣΠΕΙΡΩΝ ΤΟΝ ΛΟΓΟΝ ΘΕΟΥ—2442, is another multiple of 37, which is the number of:—

ἡ διαμεριζομένη γλῶσσα πυρός.

Μυστήριον ἀληθείας Κυρίου.

ἡ ἐξουσία Ἰησοῦ Κυρίου.

Ἰησοῦς ἀνάστασις σαρκός.

Ἰησοῦς Μεσσίας ἡμῶν.

The connection between the death and resurrection of the body, and the growth of a corn of wheat that falls into the ground and dies being sown in corruption, is frequent, but it will be well to look into the Gematria of the expression, “The resurrection of the Body,” as this again gives us one of the characteristic 37 numbers, viz. 1554 = 37 × 42, and we offer the following:—

Ἀνάστασις Σαρκός . Resurrection of the Body.

Ἐπένδυσις Κόκκου . The Clothing-upon of the Seed
(cp. II. Cor. 6).

Κοίμησις Σπέρματος . The Sleep of the Grain.

Ἰησοῦς ὁ Σπαρεῖς . Jesus the Seed-corn.

THE TARES OF THE FIELD.

This Parable is recorded by St. Matthew only. The Kingdom of Heaven is likened to a man who sowed (*ἄνθρωπος σπείρας*), but there is also another reading (*ἄνθρωπος σπείρων*). But *ὁ σπείρων*, as we have seen, is the Lord. He is the Heavenly Sower, *σπείρων οὐράνιος*, with the number 2146 (37×58), which may be interpreted *Χριστὸς ὁ σπαρείς*, or indeed *Χριστὸς ὁ Σπείρας*, which is also *Χριστὸς Λόγος ἀγαπῆς*.

One day the heavenly Sower shall reap where he has sown, when he becomes the Reaper, *ὁ Θεριστὴρ τοῦ ἀγροῦ*, again 2146.

Further, *τὸ καλὸν σπέρμα· οἱ υἱοί*, 1537, is, by Gematria, *οἱ υἱοὶ τῆς βασιλείας*—The Sons of the Kingdom: and turning to the other side, we find that *οἱ υἱοὶ τοῦ πονηροῦ*, 2118, is $387 + 387 + 1344$, or *Διάβολος + τὰ ζιζάνια τοῦ ἀγροῦ*—The Devil and the Tares of the Field.

The Gematria offers some striking parallels, which we give here:—

2118 = *Διάβολος + Τὰ ζιζάνια τοῦ ἀγροῦ*.

Τὰ Ζιζάνια τοῦ ἀντικειμένου . The Tares of the Adversary.

Τὰ Ζιζάνια· Μυστήριον Σατανᾶ The Tares: Mystery of Satan.

Διάβολος + Ἀγρὸς τοῦ Διαβόλου The Devil + The Devil's Field.

Further, finding in the Clementine Homilies xix. 2 the phrase *ὁ τὸ κακὸν σπέρμα σπείρας*, 1623, it was hardly surprising to note that *ὁ Σατανᾶς κόσμου*—the enemy of the world, had the same number, as also has *ὁ διάβολος· ὁ ἀριθμὸς χξς'*—The Devil: the Number 666.

It will follow from this method of interpretation, if

it be accepted, that the Tares are evil spirits and not human. The Wheat cannot become Tares, nor the Tares, Wheat. Satan, being of necessity a creature of God, is in some way, mysterious to us, a part of God's economy.

THE GRAIN OF MUSTARD-SEED.

There has been a certain amount of speculation as to the identity of the plant referred to, but there seems no reason to depart from the straightforward view that those who heard the parable would take it to refer to the Common Mustard—a plant that is known to grow to a considerable size, and which is known to attract birds as every mustard field in Norfolk will testify. If any question be raised as to the seed of this plant being "the smallest of seeds" it must be remembered that *σπέρμα* means "that which is sown", and that the mustard planted in the garden would be one of the smallest of seeds of such plants as are usually raised from seed. Nevertheless, the question why the mustard-seed should have been selected for illustration has been a natural one, and it is noteworthy that there is no mention of mustard anywhere else in the Bible, and that wherever this parable is quoted, the words used are always "*κόκκος σινάπεως*". The Gematria of the words is 1746. But this is:—

Ὁ Θησαυρὸς Ἰησοῦ .	. The Treasury of Jesus.
Τὸ κεκρυμμένον Πνεῦμα .	. The Hidden Spirit.

and it is also:—

Μαργαρίτης σοφίας .	. Pearl of Wisdom.
Ἐξουσία Κυρίου .	. Authority of the Lord.
Χάραγμα Κυρίου .	. Mark of the Lord.

The occurrence of the *Θησαυρός* in this connection is remarkable, but the subject will be elsewhere dealt with (see Part II.). The *Θησαυρός* is a mystery-word of frequent occurrence in the Gnostic writings, with an evident mathematical bearing of a transcendental nature, and in direct connection with *πίστις ὡς κόκκος σινάπεως*. This Mystery,—the Faith as a Grain of Mustard-seed, can plant the sycamine tree in the sea and has power to remove a mountain.

τὸ ὄρος τοῦτο μετάβηθι ἐντεῦθεν ἐκεῖ.

Thou Mountain, remove hence to yonder place = 3189, which is,

Ὁ Λόγος Κυρίου.

Ἐξουσία Κυρίου (κόκκος σινάπεως) . . . = 3189, corresponding to the

Μυστήριον Κυρίου Μηνευτής (so spelt in the

Pistis Sophia) = 3189.

There may be alternative solutions to such a parable as this, but the one already given seems undoubtedly the best. Our Lord carries His disciples clean out of Space, and gives them to understand that things most firm and solid to the senses are no obstacles to the power of the Lord.

THE LEAVEN.

This parable is short, and without explanation. Normally, leaven carries the idea of some sort of corruption. "A little leaven leaveneth the whole lump"—"Purge out the old leaven"—"Beware of the leaven of the Pharisees", etc. The three measures of meal are usually regarded as the common quantity used for one batch of

bread, but the word *σάτα* is only used in the N.T. in this parable, and further, *ἄλευρον* is an unusual form being mostly used in the plural *ἄλευρα*. This strangeness of diction is observed in other places where Gematria seems likely to be found.

The Three measures of meal give us another Gematria of the 37's.

$$\text{Τὰ ἀλεύρου σάτα τρία} \cdot 2220 = 37 \times 60,$$

which is

Ὁ Κόκκος τοῦ σίτου . . . 2220 = The Grain of Wheat,
Ἀνθρωπος ὁ Μικρόκοσμος . 2220 = Man, the Microcosm,

who is the subject of the process of spiritual leavening. Now if to this number 2220 we add the number of the Leaven, ἡ ζύμη, 463, we obtain the total 2683, which has this most significant Gematria (see also "Preliminary Investigation", p. 48).

Ἰησοῦς Μαρίας ὁ Λόγος

Κυρίου Jesus, Son of Mary: Word
of the Lord.

Τὸ Πλήρωμα τοῦ Θεοῦ . . The Fulness of God.

Ἰησοῦς Χριστὸς δίκαιος . . Jesus Christ the Righteous.

Ὁ Λόγος ἡ Ἀρχὴ τῆς ζωῆς The Word: the Beginning
of Life.

The Leaven ἡ ζύμη 463 is equivalent by Gematria to the Will—τὸ θέλημα, the Precept—ἐντολή, and Renunciation—ἀποταγή, a favourite Mystery-word with the Gnostics who appear to have well understood the necessity of the connection between γνῶσις 1263 and ἀποταγή κόσμου 1263.

THE HIDDEN TREASURE.

Following the break in the series made by the explanation of the Parable of the Tares, the next two parables emphasize the preciousness of the Kingdom of Heaven and the keenness of the finders to secure their possession of it. The Parable of the Treasure seems almost to pass the bounds of ethics, for the idea of the man who finds the Treasure is to hide it again, say nothing about it, and go and buy the field from its unsuspecting owner and so secure the treasure for himself. But the children of this world are wise in their generation, and this is not the only place in which Our Lord holds up their zeal rather than their morals as an example.

The treasure is found in the field, that is, in the open country, but the particular portion is what is bought. Now it has been seen what Faith as *κόκκος σινάπεως* can be, and *ὁ ἀγοράζων τὸν ἀγρὸν*—the Purchaser of the Field—has the same number 1746. And also *ὁ υἱὸς Μαρίας Ἐμμανουήλ*.

But he who bought the field is he who found the treasure, and this is

Ὁ εὗρων τὸν θησαυρὸν . . . 2683 (see Parable of the Leaven),

and the number in this aspect is divided congruously, since

ὁ εὗρων . . . = 1425 = *Διάκονος Κυρίου*.
τὸν θησαυρὸν . . . = 1258 = *Ὁ Λειτουργός*.

So that the Deacon of the Lord, and the Minister or worshipper in holy things, is he who also has this wondrous number of the Lord.

And as for the finding of the Treasure,

τὸ εὔρημα τοῦ θησαυροῦ . 2882

is also

Γνώσις σωτηρίας . . 2882, Knowledge of Salvation,
whilst the hiding of the treasure,

ἡ κρύψις ἐν τῷ ἀγρῷ . . . 3497,

is ὁ θησαυρὸς Κυρίου ἐν τῇ γνώσει . 3497,

The Treasure of the Lord in the Gnosis.

THE ONE PEARL OF GREAT PRICE.

Again in this Parable the Kingdom of Heaven is likened to a Man, and not a thing. In this case it is a Man that is a Merchantman—*ἄνθρωπος ἔμπορος*—with the Gematria 1875. Here is the Kingdom of Heaven as the Church, since the simple Gematria of *ἄνθρωπος* as Humanity is the *τὸ πανδοχεῖον* of the Parable of the Good Samaritan and also *ἡ ἐκκλησία ζῶσα*. And the Gematria of *ἄνθρωπος ἔμπορος* seems to emphasize this teaching, as 1875, being 1310 *ἄνθρωπος* + 565 *ἔμπορος*, may equally be read *ἡ ἐκκλησία ζῶσα ἐστίν* (1310 + 565), and it is moreover *κοινωνία ἁγίων*—the Communion of Saints—the *φῶς παρθένιον* or Lumen Virginale of St. Irenaeus. This Merchantman is seeking goodly pearls and he finds One pearl of great price. The Gematria of this is:—

Ἐὺς πολύτιμος μαργαρίτης . . . = 2178.

But 2178 is the number of the Mystery of the Lord, *Μυστηριον Κυριου*, and has a great significance in the geometrical scheme which underlies the symbolism of the Gematria. And, by Gematria, it is:—

ἡ κιβωτὸς τῆς διαθήκης . The Ark of the Covenant.

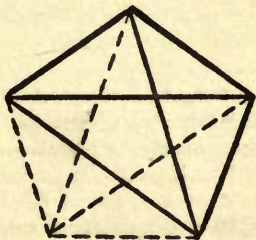
ἡ κληρονομία τῆς μαθήσεως The Inheritance of the Teaching.

Σαγήνη μυστηρίων . . .	The Net of the Mysteries.
ἡ Βασιλεία· ἡ Σωτηρία Θεοῦ	The Kingdom: the Salvation of God.
Χάρις· ἡ Βασιλεία Κυρίου.	Grace: the Kingdom of the Lord.
Εἴσοδος σωτηρίας . . .	Way of Salvation.
Ἀληθινὸν Μυστήριον τῆς ἀληθείας . . .	True Mystery of Truth.

The "goodly pearls" which the merchantman was seeking are οἱ καλοὶ μαργαρίται, with the number 777, again a multiple of 37, being 37×21 . These are equated with those called to the Kingdom, οἱ κλητοὶ βασιλεία = 777, and with those true possessions of a man, which are not as silver and gold, but are the Inward things of a man, τὰ ἔνδον = 777.

Looking then at the above list as representing the possessions of the Church, is she not seeking to gather into her treasury the souls of those who should be saved, and in so doing, discovering for herself the Mystery of the Lord in a fuller revelation?

This Mystery again leads her away from the outward things of this material universe, to those hidden or transcendental things whose incomprehensible nature is conveyed by the Pentalpha, or Star of Five points, four of which alone are perceptible to Man as the Tetrahedron or Mystery of the Alpha, but whose fifth point is necessarily to be apprehended only by the higher reason which is the spiritual sense. For the μυστήριον Κυρίου is also the fifth point that is hidden.



τὸ σημεῖον ἐντὸς (οἱ πέμπτου) κεκρυμμένον = 2178.

The Kingdom of God is "within you"—*ἐντός*. This is recorded as a saying of Our Lord (St. Luke xvii. 21), and the phrase "within" seems to be a common one in the Gnostic books with the meaning of "higher" or "beyond". But the hidden Fifth Point may be, and probably is, an extension of the ordinary geometrical series, used as symbol.

1. A point.
2. Two points, not coincident, forming a line.
3. Three points, not in line, forming a plane.
4. Four points, not in a plane, forming a solid.
5. Five points, one not in three-dimensional space, forming an extra-solid or hyper-stereon.

Now this Five-pointed extra-solid is the fourth dimension of the Tetrahedron or *Μυστήριον*, 1178) whose volume in its relation to that of the Cube, the Omega Mystery is, by convention, as 1178 to 10,000 (see mathematical tables), and as the product of the Fourth Power, using the word *δύναμις* in its strict philosophical and mathematical sense, it is

τετάρτη δύναμις βασιλείας = 2178 = The Fourth Power
of the Kingdom.

Or as a numerical "logos"

*ὁ τέταρτος λόγος βασιλείας** = 2178 = The fourth ratio of
the Kingdom.

* Readers will note that in certain cases the possessive article is omitted. In Gnostic Use a warrant of custom may be claimed for this even where the personification of the noun may not itself clearly sanction it. Even in the N.T. it is possible to cite an exceptional construction of this nature, such as *ὁ Θεὸς νεκρῶν*, and in *Pistis Sophia* the Coptic has Π ANTIMIMON M ΠΙΝΑ which is τὸ ἀντίμιμον πνεύματος apparently, also in St. Irenæus I. 14. 3 in this passage (Harvey I., p. 135).

Σὺ δὲ μετάρσιον ἐγείρας τὸ [H. *adj.* τῆς] διανοίας νόημα, Hippolytus correcting the text of St. Irenæus as we have it.

The ratio 1178 : 10,000 may be inversely stated as 100 to 849, and in this way we arrive at the understanding of the Omega as the Gnostic expression for the volume of the Cube. For ΩΜΕΓΑ has the Gematria 849. So 1178, *μυστήριον*, or 1179 (a higher computation)—*α' μυστήριον*—Alpha Mystery—on the one hand, and 849, *ὦμεγα*, are reciprocals, and the Pistis Sophia in this way states it, that the First and Last mysteries are one and the same. 849, the Cube, by its three co-ordinated dimensions, symbolises (after the Clementine Homily) the three Powers of the Godhead, and *ἡ Μονὰς ἐν τριάδι* or *ἡ Τριάς ἐν μονάδι* each, by Gematria, = 849.

To the elucidation of the five-pointed figure representing the extension of the First Mystery, which, as the Pentalpha in a Pentagon, is the symbol of the Power of the Kingdom, great attention is being given.

The fifth point is outside Space, and if it can be found, verily it is of great price, and the Magi, in their Star, would seem to have discerned it.

PARABLE OF THE NET.

The next parable, that of the Net, may be found to deal with the 849 of the Omega or Last Mystery, as a Cube, or as more than a Cube, that is to say, as what our mathematicians have called a Tessaract, the ideal four-dimensional figure which is the geometrical conception of the mathematical quantity a^4 . And it may go beyond that again to the circular section of the hyper-sphere formed by the rotation of a hemisphere not on a mere axis, but on a plane.

THE DRAG-NET. The ordinary application of this parable is that the general work of the Church will encircle a very heterogeneous crowd, and

that there can be no selection or rejection until the shore is reached. And with this interpretation the Gematria seems to harmonise, for :—

ἰχθύες κόσμου ἐν σαγήνῃ Κυρίου 3349.

ἡ βασιλεία τῶν ουρανῶν ὁμοία σαγήνῃ 3349.

Λόγος Κυρίου· μεγάλη σαγήνη σωτηρίας 3349.

The Church is the Net, and Christ is the Great Fish.

Χριστὸς ὁ Ἰχθύς 2769

Ἡ Εκκλησία ἡ σαγήνη 580

—3349,

and the whole is again the First and Last, the Mystery of the Lord.

Α· Ω· τὸ Μυστήριον Κυρίου 3349.

The Net, cast into the sea (if it be lawful to take the perfect instead of the aorist participle) may be

ἡ σαγήνη βεβλημένη εἰς τὴν

θάλασσαν = 1500 = ΦΩΣ—Light,

and the Net of the Lord God, when filled with souls becomes either

σαγήνη Θεοῦ Κυρίου πεπλη-

ρωμένη = 2960 = Μυστικὴ ἐκκλη-
σία Κυρίου Ἰησοῦ,

or,

σαγήνη Θεοῦ Κυρίου πληρω-

θεῖσα = 2997 = Ὁ Κύριος τῆς σω-
τηρίας.

Both are again multiples of 37, and it will be noted that an instance is here afforded of the curious construction of words (of which many instances have been recorded by us) whereby the substitution of one word, πληρωθεῖσα, for another of like meaning, πεπληρωμένη, merely increases the count without disturbing the charac-

teristic factorial value of the total: and in this one little fact, trifling apparently, may lie a vast significance, for it may open the door to a knowledge of a symmetric scheme of word-construction in the Greek language unknown and unsuspected for centuries. As the reader's curiosity may well be roused by such a statement, it will be but fair to attempt in a measure to satisfy it in the present place, and we must briefly diverge from our proper theme for the purpose.

Now, supposing it were desired to express such an idea as the "salvation of the Saints" or the "consolation of the Saints" we should perhaps make choice of one or other of the following terms. The reader will note carefully the numerical result in each case, and we will ask him whether it will be rational to conclude that such results can by any possibility be accidental.

1. Παράκλησις τῶν ἁγίων, Consolation of the Saints . . . = 2664 = 37×72 .
 2. Ἡ Παραμυθία τῶν ἁγίων „ „ = 2664 = 37×72 .
 3. Παραμύθιον τῶν ἁγίων „ „ = 2775 = 37×75 .
 4. Τὸ Παραμύθιον τῶν ἁγίων „ „ = 3145 = 37×85 .
 5. Ἡ Σωτηρία τῶν ἁγίων, Salvation „ „ = 3441 = 37×93 .
 6. Σωτήριον τῶν ἁγίων . „ „ = 3552 = 37×96 .
 7. Τὸ Σωτήριον τῶν ἁγίων „ „ = 3922 = 37×106 .
- $\tau\delta = 370$, is ready to hand in all cases of neuter words.

To revert to our subject—the Net. It is drawn up to the shore at the consummation of the Age. This has a somewhat remarkable number. The casting of the Net has one half this number.

$$\text{ἀναβίβασις τῆς σαγήνης} \quad . \quad . \quad 1455 = 3 \times 485.$$

$$(\text{double } 1455 = 2910)$$

$$\text{and ἡ συντελεία τοῦ αἰῶνος} \quad . \quad . \quad 2910 = 6 \times 485.$$

485 is a prominent Gnostic number. The Bruce

Codex is full of it, and is indeed named after a mystic personage or formula—the Tetragrammaton $\text{IEOT} = 485$. He is Archon of the Aeon, and Bishop of the Light. And he is also the Man of Truth. $\text{‘Ο ἀληθὴς Ἀνὴρ} = 485$. Now Seven times $485 = 3395 = \Phi\Omega\Sigma \text{ EK } \Phi\Omega\text{TO}\Sigma$ —Light of Light, one of Our Lord’s titles in the Nicene Creed. It looks like Six Days and the Seventh.

Similarly

$\text{οἱ ἰχθύες ἐκ παντὸς γένους} = 2758 = \text{IH}\Sigma\text{OT}\Sigma \cdot \text{TO } \Phi\Omega\Sigma$.

But this parable of the casting of the Net has also a suggestion of some very striking mathematics connected with it. For $\text{ἡ μεγάλη σαγήνη Θεοῦ}$ —God’s great Net, has the Gematria 849, which connects it at once with the perfect figure of the Cube, symbol of the consummation of the work of the Church, and with the Holy Trinity and the Mysterion.

As $\text{ἡ σαγήνη τοῦ Κυρίου}$ it is $2048 = \text{ἡ Λύτρωσις}$ —Redemption.

Either way, it is evidently a cosmic or universal symbol applicable in the widest sense to God’s purpose in Man, for:—

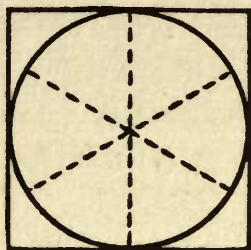
$\text{ἡ μεγάλη σαγήνη Θεοῦ} = 849 = \text{Μέγας Κόσμος}$
(Ὡμεγα).

$\text{σαγήνη τοῦ Κυρίου} = 2040 = \text{Μικρὸς Κόσμος}$
Κυρίου.


Ἡ Σαγήνη Θεοῦ gives us the Cube analogy even more directly, for:—

$\text{ἡ σαγήνη Θεοῦ} \quad . \quad = 762 = \text{ὁ Κύβος}$
(The Cube).


But the word σαγήνη , 270, is in itself mathematically related to the 849 of the μέγας κόσμος . The Universe being figured as a circle, and the measure of that circle being 849, its diameter (which we may regard figuratively





as a net which embraces it) will be found to be 270 and a small fraction. And 270 is also the side of the square in which the circle is held. This square measures around its whole perimeter $4 \times 270 = 1080$, and 1080 is the number of the Holy Ghost, τὸ ἅγιον πνεῦμα. The Cross in the Circle is the Teacher = $2 \times 270 = 540 = \Delta\iota\delta\acute{\alpha}-$

σκαλος, and the six-armed cross  is $810 = \Pi\alpha\rho\acute{\alpha}-$
κλητος (Paraclete).

Ἡ ΣΑΓΗΝΗ· Ὁ ΚΥΒΟΣ = 1040 = ΜΙΚΡΟΣ ΚΟΣΜΟΣ.

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A PRELIMINARY INVESTIGATION
OF THE CABALA CONTAINED
IN THE COPTIC GNOSTIC
BOOKS, AND OF A SIMILAR GEMA-
TRIA IN THE GREEK TEXT OF
THE NEW TESTAMENT  SEWED,
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NET  CLOTH, FIVE SHILLINGS
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